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# New Thought

AN ORGAN OF OPTIMISM

MARCH 1908



**"Believe in  
Yourself!"**

THE NEW THOUGHT PUBLISHING CO.  
1212 Farnell Ave., Chicago, U. S. A.

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MARCH 1908



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Yourself!"

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1209 Farwell Ave., Chicago, U. S. A.

# Disease Can Be Cured without the use of medicine **HEALTH AND STRENGTH** come from a good circulation full of magnetic life



This cut shows how the Magnetic waves from our Test overlap the entire trunk of the body, and saturate the patient with powerful Magnetic vibrations. We make Shields for every part of the body, all described in our new book, "A PLAIN ROAD TO HEALTH," by C. I. Thacher, M. D. Send for it today. Free to all.

We prove it to you

WE PROVE EVERY STATEMENT WE MAKE.  
WE DO NOT ASK YOU TO TAKE OUR  
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When we say that disease can be cured without the use of medicine, we mean every word we say; every word of it is true. We know it to be true, because in the past quarter of a century we have proven it to our own satisfaction and to the joyful satisfaction of thousands of others. We are constantly on the lookout for other diseases to prove it on. We prove it to anybody; in fact, we want to prove it to everybody.

We do not care what the disease is, nor how severe it is, nor how many other diseases are complicated with it, we can show you parallel cases that have been cured by the Famous Thacher Magnetic Shields, and these cases are sound and well today as living monuments to the grand revitalizing power of Magnetism. Patients are often told that they have incurable diseases. We want to tell you right here that nearly all of these cases can be cured, and we can prove it to you. More than seventy-five per cent of all the patients we have cured, were first given up as beyond hope of cure, and they were made sound and well by applying Magnetism according to scientific instructions.

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Dr. Thacher—Dear Sir—It gives me great pleasure to testify to the perfect cure I have gained by using your wonderful Shields. After suffering 15 years with stomach trouble, although doctoring the greater part of the time, I kept getting worse, until I was the victim of a severe complication of stomach and kidney trouble, which a year and a half ago all seemed to go to my lungs. Had dreadful pains, lost my appetite, could not sleep, became so very weak that I could hardly walk across the floor, and not able to do my work. At times when my pains were not so severe I would try to read, but could not for more than five minutes at a time, as I was very nervous. My family and friends thought I would not live another month. I was getting tired of taking medicines. Nothing helped me. I happened to see your advertisement in the paper, which read "Magnetism Cures Without Medicine." I thought "Well there is life there in hope." So just one year ago to-day I put on your wonderful Magneto Test, L讴e and Lotion. The result was a miracle, for in two days I felt relieved; in a week, very much better; in three weeks, entirely cured.

Words cannot express how thankful I am to you for your kind advice; also for the treatment, to which I owe my life. May you live long for suffering humanity's sake. May your great and sure cure be known a great deal better than it is to-day.

Yours respectfully, Max G. Ray, 909 Cortland St., Chicago, Ill.

We have thousands of just such letters, stating that the patients had been cured of diseases that had been considered incurable. Do not be discouraged. Do not give up hope, even if you have been told your trouble could not be cured. Investigate our claims, for it is a duty you owe yourself. All we ask is for you to write us and send a complete description of your case, and let us prove to you that we can cure you.

We will send you **FREE OF CHARGE** our new book "A PLAIN ROAD TO HEALTH" by C. I. Thacher, M. D., and will advise you just what application of Magnetism will be required to cure your case. Write us fully today, and we will take the same careful pains to advise you, as if you would call at the office and see us in person.

**WARM FEET**—A pair of FOOT BATTERIES the very smallest shields we make, worn in the shoes, will convince the most doubting skeptic of the curative value of MAGNETISM. \$1.00 a pair or three pairs for \$2.00. Send size of shoe when ordering FOOT BATTERIES.

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Dear Dr. Thacher—I feel as though I must give my testimony in hopes that it may induce some poor suffering one afflicted with paralysis to go to your Shields and benefit by the other world given up to the world and die, for the shields have saved my life, which I believe nothing else could ever have done, for say as you said to me, "I had to be half carried and could not help myself, and you were afraid it was too bad, but advised that if I was covered up with the shields that I might yet be saved. You did nearly cover me with the shields, and they did their work. They started the deader blood and saved my life, which most of the time have been of very short duration, for my bowels and stomach had stopped working entirely for nearly a week. They were in a state of doubt. I had the shields on, and die, for the shields have saved my life, which I believe nothing else could not have done them and they were so far gone it felt just like a big basket on my shoulders, and I had to be held up while the shields were being put on, for my whole strength had given out and I think you had little hope of saving me, but you said you would try and only for your timely efforts I would not have stayed long. I began to feel better and improved with every hour after I put them on, and in eight weeks, I was out traveling on the road. I was then past 50 years of age. I am now very much alive, smart and active, and I am the only one to nominate trying the shields after the success that they have done for me, and I will be glad to answer any letter of inquiry that may come to you from any person suffering with paralysis or similar form of disease.

Max H. C. Schwager, 644 W. 1st St., Chicago, Ill.

# NEW THOUGHT

## CONTENTS FOR MARCH, 1908

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Franklin L. Berry—EDITORS—Louise Radford Wells

	Page.
A "Don't" or Two	103
Thought Transference an Established Fact	104
Chums—Poem	105
To One Who Is Beset by Fear	105
For You	109
The Art of Song	111
The Easy Way	114
The Keys of Life—Poem	116
Helen Wilimans—Poem	118
The Place of Affirmation in Self-Healing	118
Personal Problems	122
Shri Krishna's Flute—Poem	127
The Fundamentals of Success—	
Article X—Enthusiasm and Indifference	129
The Inner Life	132
A March Resolution	133
The Current Topics Club	136
Spirit Aid in Daily Life	140
Be Glad—Poem	142
Our Reading Circle—	
Twelfth Meeting: Richard Ingalls	142
Extra! Extra! All About—!	145
Ways to Earn Money	147
Body Building	Adv. pages
In Kettledom	Adv. pages

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### 2. A PORTRAIT OF WILLIAM WALKER ATKINSON

with facsimile autograph signature. Ready for framing. Size 11½ x 8½ inches.

### 3. OUR BIG CHRISTMAS POSTER.

(20 inches x 12 inches, twice the length of this page and almost twice its width.) Being a full-sized reproduction from the original signed cartoon by R. F. Outcault (known as "Buster Brown's Papa," the \$75,000 a year artist). Ready for the wall or for framing. A delightful gift, either just as it is or framed in a narrow black moulding (Louise Radford Wells has one so framed on the walls of her family library).

### 4. SALADS AND SANDWICHES.

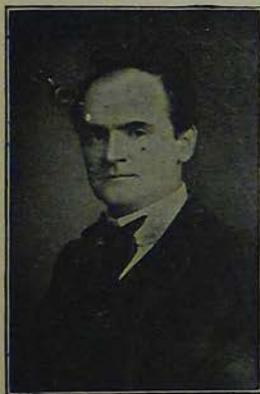
Our dainty little booklet containing: Directions for 32 healthful, original and appetizing SALADS, 24 of which are delicious combinations of vegetables and fruits. Directions for 6 famous SALAD DRESSINGS. Directions for 20 styles of dainty SANDWICHES, with varied fillings, including toothsome combinations of fruits, nuts, vegetables or meats.

Just the thing for the housewife who has learned that there is no quicker way to lessen her labor than by the plentiful use of salads, and no food combination so effective in promoting proper functioning of the bowels, or so useful as a medium for introducing desirable tissue-building elements into the system.

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Prepared for, and purchased by us from one of the largest food specialty houses in the country.

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Did you get the gift all beat,  
And I'd be sorry what makes it want,  
Lambs, no, chris' t' this is for me,  
No, this is for me, what makes it want,  
What makes it want, what makes it want,  
The things, hardly, you might be me,  
Or, maybe, you are, you might be me,  
It's got some for Christmas sake...  
"Christmas Gift"  
Louise Radford Wells



William Walker Atkinson



### 5. HOW TO ENTERTAIN.

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- 7 Delicious "Relishes" for Dainty Refreshments.
- 5 Tested Recipes for Special Fruit Drinks.
- 8 Recipes for Salads without Meat.
- 4 Original Recipes for Nut and Fruit Sandwiches.
- 6 Recipes for Appetizing Nut and Fruit Desserts.
- 3 Recipes for Frozen Desserts.
- 6 Recipes for Nut and Fruit Cakes.
- 5 Recipes for Delicious "Table Sweetmeats."
- 9 Recipes for Home-Made Confections (cooked).
- 5 Recipes for Home-Made Confections (without cooking)

This little booklet gives directions about the arrangement of the table, the order in which courses should be served, etc. If you entertain, if you like dainty, original dishes, if you wish to be in a position to undertake to provide the refreshments for others who do entertain, you will find this little pamphlet full of pertinent and original suggestions.

### 6. THE NEW THOUGHT, by Horatio Dresser.

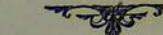
A clear, calm, perfect explanation of what New Thought is and means. A consideration of all its phases, spiritual and mental, and the application of its principles to everyday life. The best answer you can possibly offer the friend who wants to know what New Thought is—the best help you can extend to the "beginners" who are "trying to understand." Booklet form, 52 pages, 5 x 7½ inches.



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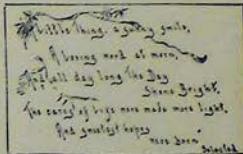
### 1. The Conquest of Poverty, by Helen Wilmans.

Being her Revelation of the Law which Commands Opulence, Tested and Proven by Her Wonderful Life-story. An exposition of the working principles of *Financial Success*, and at the same time an autobiography tracing Helen Wilmans' marvelous rise from extreme poverty to riches. Of this book my own opinion has already been expressed in **THE INNER CIRCLE** for August, as follows: "It's a book I would like to give to every discouraged man or woman of my acquaintance, to every friend who lacked just a few more dollars to make his best dreams possible, to every individual troubled for the morrow and the cares it brings."



### 2. A Set of Six Art Post Cards.

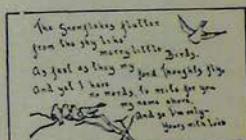
(Copyrighted 1907, Mame A. Starr.) A charming group of mailing cards, designed by Mame A. Starr, of Tracy, Minnesota. When I first saw her work, I wrote her these words: "How can you be so clever?" *And I still wonder!* There are six designs in the set: 1. Riley Card (Verse and Illustration). 2. *Keep On The Sunny Side* (Illustrated, and with tiny calendar pad—one leaf for each month—attached to card). 3. "Chris'mus Gif" (One of Louise Radford Wells' "Ain't Mirandy" verses, in a Christmas setting, done in green lettering). 4. "All the World's a-Smiling" (An illustrated card with a clever verse of Katherine Quinn's, republished from *New Thought*). 5. "Yours With Love" (A charming remembrance card which ends with these three words). 6. "A Little Thing, a Sunny Smile" (With decorative design and special lettering). If you want transparent mailing envelopes (showing address through), we will send you some at 2 cents each. Not necessary, of course, but just a dainty addition.



### 3. An Exquisite Love Song. Words by Ella Wheeler Wilcox. Music by Minnie Louise Graham.

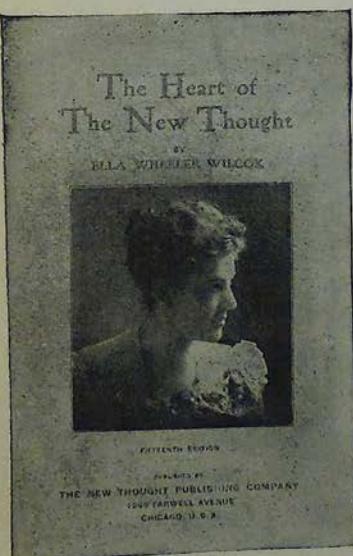
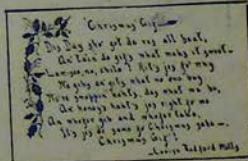


There could be no more charming words than those of Ella Wheeler Wilcox's lyric, "LOVE'S FANTASY," nor any musical setting so captivating as that of Minnie Louise Graham. Here is one verse only: "If I were a raindrop and you were a leaf, I'd burst from the cloud above you, And lie on your breast in a rapture of rest— And love you,—love you,—love you!"



### 4. A Special Edition of The Heart of The New Thought by Ella Wheeler Wilcox.

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(whose work is recommended by Mme. Nordica and others).

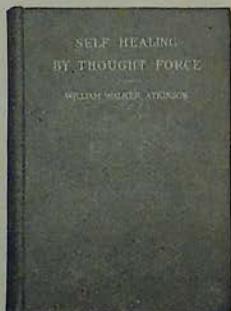
Beautiful sepias, size 6x4 (I call them "symphonies in brown") and exquisite little water colors on vellum. Size, 2 $\frac{3}{4}$ x4. The illustrations I print here show both the little water color and the sepia unmounted. I'll tuck suggestions for mounting in with each picture. I bought many myself for my friends at Christmas. If you're a bit artistic you'll love them.



### 2. 100 NEW MONEY MAKING WAYS FOR UNTRAINED WOMEN



This is a book I reviewed in New Thought and for which I afterwards received so many calls as to convince me it filled a real need. Therefore I shall **buy** a copy for each subscriber who sends me in **two new subscriptions** with his renewal. It is a book written for every class of women, from the ones who want to write and sell short stories, to start a circulating library, to run a candy kitchen, to the ones on the farm who have to stick to industries which do not depend on the resources of a town or city.



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Loving, because I must.

Giving, because I cannot keep.

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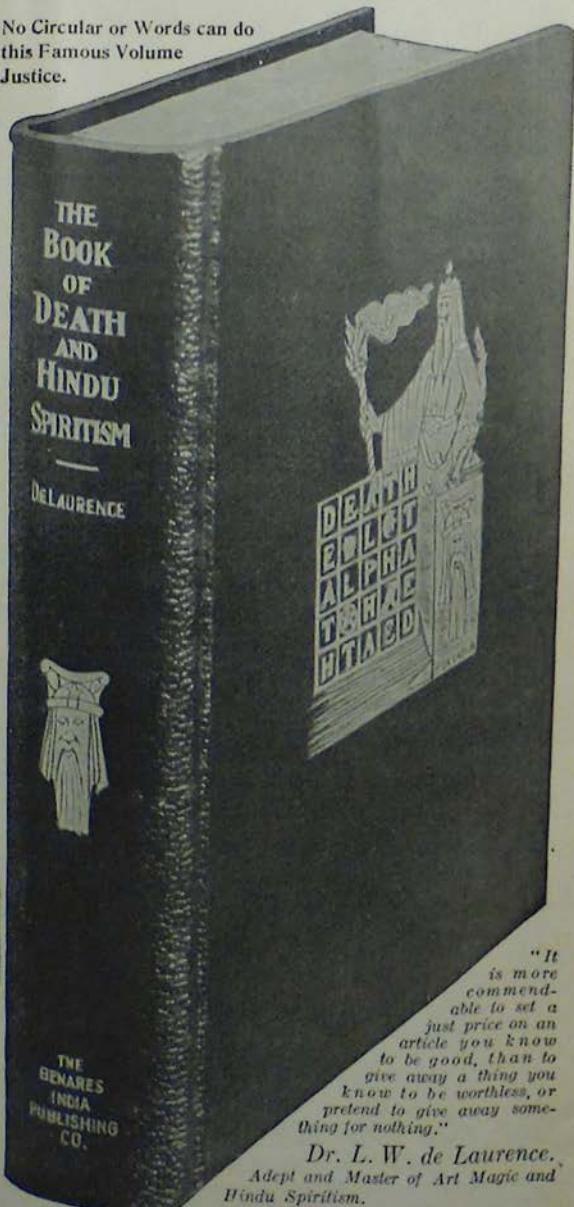
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# New Thought.

"By thine own soul's law learn to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer."

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No. 3.

## A "Don't" or Two

ALICE D. O. GREENWOOD.

Don't imagine the individual who has ideas at variance with your own is necessarily a fool, a heathen, a traitor or a crank. There are so many ways of looking at a thing these days. Better "get in" and exchange notes. There may be a weak spot in your own armor which he may be able to point out to you.

\* \* \*

Don't imagine you are the individual calculated from the beginning to supersede Atlas in his job of bearing the universe on his shoulders; it's out of your line of business altogether.

\* \* \*

Don't find fault with the weather; it is the victim of circumstance, as well as yourself. Rather congratulate yourself that you are in nowise responsible for its eccentricities.

\* \* \*

Don't let it worry you because your neighbor across the way occasionally turns her children out to graze, and don't predict for them a term in the penitentiary or death by strangulation. Remember it is not always the most carefully nurtured that makes the best showing, or the sleekest groomed horse that is first under the wire.

\* \* \*

Don't whine—for the love of Heaven, don't whine. There is nothing in the whole category that so completely upsets a man, takes all the worthwhile out of life and inclines him to wish he'd bought a dog instead of a marriage license. Be cheerful; a smile or a kind word doesn't cost anything, and is about the only thing worth while that can be had at that figure.

## Thought Transference an Established Fact\*

ELLA WHEELER WILCOX.



"Do you believe that the thoughts of a person living at a distance of two hundred miles will be felt in any way by or have any effect on the person thought of?"

"DONALD."

The theory of thought transference, or mental telepathy, is an established fact.

That mind can influence mind across seas and deserts is as positive as that meteoric showers occur, and about as uncertain an event when we attempt to reduce it to a science.

We do not know yet what are the necessary conditions to bring the desired result.

I have known two people to be completely absorbed in each other, living only to render mutual happiness.

The man was extremely psychic and clairvoyant, and the woman in complete sympathy with him. Yet when, during a separation of a thousand miles, the woman's life was endangered and hung in the balance for many hours, no slightest warning or impression reached the man.

It required the material wire of the telegraph to carry the message.

I have known other people, who were not strongly attached to each other, or especially congenial, to have experiences in the line of mental telepathy.

It is a very curious problem, and most interesting to study, but at present most unsatisfactory. I believe it will some day be understood and reduced to an exact science.

All our thoughts are influencing the whole human race to a greater or less extent.

Every thought we send forth is a factor for good or ill, for others as well as for ourselves.

Persistent love thoughts, persistent hope and cheerfulness and thoughts of success and good health all tend to produce those results eventually.

There may be tremendous obstacles in the path, but thought is tremendous also, and capable of wonderful achievements.

Thoughts of hate, vengeance and retaliation poison the atmosphere and produce numerous disasters.

During a recent great national tragedy I heard excellent Christian people expressing much regret that the assassin had not been turned over to the populace to receive lynch law.

"In such a case it is the only thing to do," was frequently remarked in my hearing.

No one seemed to consider the effect upon the populace. Law abiding citizens, who believed theoretically in Christ's law of love, turned tem-

porarily into bloodthirsty wolves and advocated practically the methods of the dark ages—that is what "lynch justice" means.

No matter what severe punishment one man may deserve, it only paves the mental track for other crimes when the worst passions of the masses are aroused in a mistaken idea that they are instruments of God dealing swift vengeance.

Violent feeling and murderous desires produce mental waves which submerge weak and unbalanced minds even at a distance.

### Chums

FANNIE HERRON WINGATE.

*Hope's th' best chum a feller ever hed,  
 Er ever ken her', fer thatt matter! Why,  
 When Hope 'n me 's chums, it allus seems  
 Thet ev'rythin' jest moves along real spry!  
 An' ef small troubles kum a hangin' roun' me  
 I don't set down an' moan, an' watch 'em grow,  
 Ner I don't hug 'em tew me; but I make it  
 S' lively fer 'em thatt they her' t' go;  
 An' when real sorrow strikes me, ez it sometimes  
 Is boun' t' strike a feller, then I try  
 T' be a man an' do my best while waitin'  
 Fer sunshine, but I never do say "die"—  
 When Hope 'n me 's chums!*

### To One Who Is Beset by Fear

HORATIO W. DRESSER.

Your graphic descriptions of the haunting fears and other mental states which have long troubled you, suggest that your mind lives largely in the realm of imagery, and that you are given to self-analysis. Hence it is plain that you need another series of mental pictures, to take the place of the grawsome ones—that you need to become more objective. Nevertheless, you speak of your "superstition" with such earnestness and conviction that one is inclined to advise the sort of subjective analysis which makes headway straight through to the end. In what follows I shall try to propose a fundamental remedy for these besetting pictures, so that you may attack them from two sides. But, in the first place, I must put in a word about the palmist who was so unprincipled as to predict the misfortune which you have feared. Even if he were so skilled as to read your future by a study of your palm (and who is?), he should have kept his opinions to himself. It is plain that he lacks knowledge not only of

human nature and what is expedient, but of what is right. I would advise you to dismiss from your mind all thought of him, and of his absurd prophecy. You cannot dismiss the prophecy with too much positiveness. Whether or not such a prediction have any effect depends primarily upon the person who accepts it. To accept a prediction as probably true might be, unwittingly, to prepare through suggestion to make it so, as in the case of a well-known astrologist who predicted the day of his death and died on the appointed day. Others who know more about astrology insist that to predict the day of a person's death is beyond the possibilities of the art (mis-called a science). If suggestions in regard to the day of one's death can work such mischief, it is high time to put suggestion to a better use. It rests with you to substitute a healthy-minded suggestion for the morbid one over which you have been brooding.

In regard to palmistry, here is a case from a person's experience, in which I can vouch for the facts. It is a case which shows how little dependence may be put upon palmistry. I will state the facts as nearly as possible in the words of my informant. "A professional palmist once asked leave to read my hand, and he forthwith surprised me by discovering various little lines, all of which, he said, were indications of tendencies to disease. He predicted that I had much trouble before me, said that my best life was about spent, and on the whole pictured a most gloomy outlook. If I had felt any confidence whatever in his powers, I should have been greatly depressed by this pessimistic reading. Now, it happened that the same day another man offered to read my hand. This man was not a professional palmist, but had read palms for many years in connection with the careful study of the heads of more than a thousand prisoners. He noticed these same lines in my palm, and casually referred to them as indications of tendencies to ill health, which I had overcome. He predicted that in two years my health would be better than it ever had been. This man was right, as I knew at the time—knowing myself better than any prophet could by any possibility know me—and his prediction came true." Here, then, were two readings of precisely the same lines, and utterly inconsistent. Could one ask for any better evidence of the fallibility of palmistry? It is plain that one can have confidence only to the extent that one has a superior knowledge, and if one have the greater knowledge why should one consult a palmist?

Again, in the case of a personal experience, it was a professional astrologer that was at fault. This prophet, learning that I was about to go on a journey, looked up my horoscope and strongly advised me not to go, as she saw something wrong ahead. I went, nevertheless, and had a most successful trip. The head of the house at which I was to be entertained during my stay died just before my arrival, hence some changes of plan resulted. This was probably the trouble which my prophet foresaw, if indeed there was an iota of truth in her prediction. I have compared notes with people who have similarly braved the situation and found no truth in the astrological prediction. And that, too, when the best astrolo-

gers had pronounced upon them. I am inclined to believe that, if one has made a careful decision and is aware of a prompting to go on a journey, this guidance is from a far higher level of reality than that of any horoscope. I am told by those who have studied astrology most deeply that one can place no reliance whatever on the average astrological prediction. They tell me that one should either sound the subject to the foundation or have nothing to do with it. But again, if one have time to be thorough, why not seek the highest type of knowledge?

As for the effacement of undesirable mental pictures, here is another incident from real life. A young man who related his experience after the death of his father, placed great stress on the pictures which haunted his mind of the last scenes—the pictures of his father's face, of the sorrow at parting—and one could see that his grief was greatly intensified by these images of sorrow and suffering. Then one night, he said, there came a beautiful dream. He was apparently in church at vespertime when his father came in with a face radiant with renewed youth, in the full vigor of health, and with a benignant smile. This beautiful picture made so deep an impression that it completely effaced the scenes of sorrow and suffering from his mind, and the haunting pictures never returned.

Now, create an ideal picture of yourself and of your future, which shall so absorb your attention as to efface the pictures which your superstition has created. See yourself as you would be in this respect, create an ideal picture, and cling to it. Let this suffice for this aspect of your problem.

The intellectual part of it should be solved by reasoning on the basis of such instances as the above. You would naturally like to know what truth there is in such predictions. Undoubtedly there is so little that you can utterly disregard them. Many such readings would be needed in order to form a just estimate of them, and they must needs be far more accurate than those that cause such misery. Were all these statements consistent, and were they all verified, one would then have a basis of suspicion. It might then seem possible that fatalism is true. If any prophet, principled or unprincipled, could at will read the course of fate, we might indeed begin to fear. As a matter of fact, the utmost one can say—I state this with great confidence—of the best reading that any astrologist, palmist, graphologist, phrenologist or any similar person could by any means make, would be this—namely, here is a possibility which may come true if no one out of a thousand contingencies arises. A prediction that ill-fortune will arise one might regard as one might a dark cloud in the distance when there are signs of a thunder-storm. The storm may come one's way, if no counter-wind arises to blow it away. But it probably will not. If it come—well, we will pull down the windows, close the doors and let it pass. There is trouble enough to give us sufficient development, without borrowing trouble from possible ills that may never befall us.

Again, if you calmly but confidently face your fear, look it squarely in the eye, so to speak, you will make headway. Suppose it were true—that is, suppose it were true now. If you accept it you would naturally set about doing that which would make it impossible for this calamity to befall you, just as you might take measures to stop the fire if you discovered your house to be ablaze. At best it is a question of a possible tendency. At present the only possible truth in it is this: your mind is haunted by a fixed idea that you may take your own life. It is merely an idea, without any other foundation than the chance statement of this unprincipled palmist, who laughed when he saw that you took him seriously. Is it not absurd? Do you propose to let any such random remark seize upon you and become aught more than a mere fancy?

Moreover, there is another line of approach. You are troubled by fear. What if you should begin to trust? Do you believe in God, in His tender care? Do you believe that what is for your best good, will come from Him? Then be faithful and let not your faith be marred by this chance belief. It is astonishing—this disbelief in contrast with your professed faith. Consider, therefore, what it means to trust in God, and begin to have faith.

It is plain that this one fancy could not have caused all your trouble. It must be that there is a tendency within you to harbor pessimistic thoughts, a "morbid streak." Regard this as you would a vein in a ledge, a vein that has come to the surface. The tendency which in your father, perhaps, lay below the surface, has come in sight in your life. Welcome this and let the tendency run out. Give it an abundance of life and observe it as it runs its course. The case reminds me of that of a young man who inherited, as he believed, a tendency to consumption. His father and all of his father's family had succumbed to it. His father almost conquered it, but it was not wholly in the surface-stage in the father's case. The son was so far aware of the fear and its power over him that he could hardly pass the word "consumption" in print or hear the word spoken without trembling with fear. But the very absurdity of the situation had its effect in due time. He actually witnessed the death, as it were, of the fear; saw it run itself out, under the eyes of his keen introspection, while all the time increasing his strength and taking such care of his health as to make the coming of the dread disease impossible. The fear had outlived the physical tendency. It died under observation, died absolutely—so its sometime victim assures me.

Now, I bid you collect the various lines of my argument and conquer your enemy by a strong flank movement. I know you well enough, even from what you have written, to assure you that there is not the slightest foundation for your fear.

---

*"Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius."—Buffon.*

## For You

BY IDA GATLING PENTECOST.

In God's great storehouse of Love lies the fulfillment of your least and greatest desire. You need not struggle nor toil—you only need *to know*. Close your eyes to limitation and be assured that, according to your word and demands, be it unto you. How long is it going to take you to live aware of your divine inheritance? Calmly, closely look at your degree of consciousness. If there is meagerness in the outward expression of your life, it is but a scant consciousness you possess. What you have thought in all your past incarnations, you now are.

Your thoughts have made both you and your environment. If you wish to change it, change your thoughts; and the picture there registered, and held to, will by and by become externalized. What are you seeing with your inner eye? The power-house is within—work there. Mortals try first every slow mortal method, they hobnob with delusive forces, they enter every sense jungle and sidetrack, thus delaying their salvation. They do not know enough to at first connect themselves consciously with their source. Minds are so tangled up by messages coming through the five senses that mastery and control of these become imperative, if one would faster evolve. Listen no longer to these false words; from the chaos and whirlwind, nightmare and confusion emerge. Unchain your real self and Phoenix-like bid it arise.

Light for your path, guidance for perfect deeds—cannot emanate from the senses, or sense plane. Our intellect looks at our mind thus entangled, and if intellect had eyes it would weep.

We must cease to listen to ignorance, and look to Supreme Being. This so-called "mortal-mind" of ours never is sure when it is right, and never knows when it is wrong. It brings all sorts of confusion upon us, till we use our "divine," and through its truth reach freedom—from slavery, deception, and disease. We can be transformed from bondage to freedom, from oppression to dominion.

*Let the Spirit work within you!* I am calling your attention to a marvelous doctrine. . . .

Praise God, from whom all blessings flow! For Truth (God's name), is now rushing through the earth, and the earth is ready, and receiving it. Nothing is miraculous but the power of Truth. *I tell you to live by the Spirit.* Such wretchedness it is, to live by the law.

I call a halt to you who are living by limitation. In omnipotence poise yourself once and for all! Weed out pride forever, plant *mercy* and *grace* in your Soul's Garden.



Jesus said, "O fools and slow of heart to believe." So do I. Mortals are ever ready to think and doubt according to the evidence of the senses, and thus rudderless run themselves into crags, instead of harbors of safety and bliss. . . . We shall be fooled by our senses just as long as we do not keep our eyes single. Our ascension begins the moment we transcend this sense plane. We are individual egos awaiting to pierce this mist of illusion. "*Vision*" is in embryo. Our only heredity is a divine one. Truth sets us free from the notion of racial heredity. Do not permit the ignorance of your associates to reflect in your mind. Foolishness has no power. Intelligence alone has power. Be wise with the Spirit, and *understand yourself*. Deny the unreal, and acknowledge the real.

Does a voice seem to tell you there is a lack? There is no lack in vitality, or abundance. Mount to your Spiritual Spaces and partake of all and anything you want from Infinite Love. It is inexhaustible. Your every yearning can be supplied. Take from this limitless Source what you will. The more it gives, the more it has to give. All that is required is that *you believe*. Hold to this in confidence. Ask for what you want, and believe it is yours. Give it time to pass from invisibility to visibility. Asking, believing, and waiting will bring anything to you. If you do not reach out and take *your own*, you will have to go without it.

Have you yet to take your first look at your *spiritual* environment? If you have, I now take your hand and walk with you to the "*Door*" of this Great Storehouse. But *you must knock*.

In my Father's house are many mansions. They are *for you*. They are filled with the bread and the water of life, they are filled with gold and fine raiment. They are *for you*! *All good things are for you*. Partake of the feast laid before you. Fill your hungry heart with Love—your breast with Joy—your soul with sweetest peace and rest. All, all is for you.

Nothing but God is my creed.

---

*"You will never be sorry  
For doing your level best,  
For living a white life,  
For faith in humanity,  
For being kind to the poor,  
For looking before leaping,  
For hearing before judging."*

## The Art of Song

BY LEON ELBERT LANDONE.

Perhaps it seems a little strange to you that I should turn from subjects dealing with the health of the body to those dealing with art, but I have been requested to do so by many letters, and lately by a special little note from Miss Wells. So in this article I take up the subject of the art of song.

The art of song is not the science about singing, but it embraces methods which aid one to handle his own voice.

Voice is not a definite thing in itself, but is a result of functional processes.

There are six essential elements to voice, and each element depends upon certain functional relationships of portions of the body. If these portions do not function because they are not there, or because they are not in condition to function, then some one element of the voice is lacking.

Usually when one is not born with these qualities, the musician, the artist and the world at large say: "You have no voice. You cannot sing; you can never sing."

With the advent of our more optimistic philosophy, many people held that if one really desired to sing, he would be able to do so—all he had to do was to keep at it, both consciously with the mind and practically with the voice. Many people who have so tried have not only ruined their voices, but the disposition of others about them.

The trouble did not lie in the philosophy; it lay in the method of application.

It is true that every person can learn to sing. I believe it applies even to those born dumb, but I do know this: that it takes conscientious, wisely directed application, not alone the mere wishing or desiring. A wish or desire, of course, must precede conscientious, wisely directed effort, but the first step is not the entire stair, nor the first round the entire ladder, and mounting the first step or the first round and believing you are at the top of the ladder will only put you in a state of illusion which sooner or later must be dispelled by some disagreeable experience.

Why do I believe that any one can develop a voice? Because I have done so—because I am doing so.

I have now a somewhat respectable speaking voice. If you doubt me, ask Miss Wells.

Miss Wells has been saying things about me lately; about my dress, my growth in height and so forth. When I was four years of age I slipped and fell on an icy step, my teeth closing on and nearly severing the tip of my tongue from the main portion. Surgeons stitched this back, but I was just as desirous of talking and expressing myself then as I am now—my nurse and my father could not keep me still.

Each activity of the tongue irritated the injured portion, causing swell-

ing and protrusion from the mouth. It was some months before the tongue was healed, and because of this swelling and abnormal functioning at such an early age, the muscle fibers were all stretched in line with the length of the tongue, consequently the tongue was altogether too long.

From that time until a few years ago I was unable to talk so that people could hear me well across the room.

My father, having some means, spent thousands of dollars in Europe and America with the best vocalists, seeking to remedy the defects in my voice.

We tried all sorts of things; everything failed.

It was not until I realized the idea of the relation of functioning between brain centers and the muscle tissues of the tongue that the tongue itself learned to change, and by its change remedied the faulty condition of the throat.

Since I have gained my speaking voice, I am now working for a singing voice. It is coming. Some day I shall sing for you. I do not say it is here, because I am conscious it is not.

I do know the *possibility* is here, and the soul desire is here—to express. I also have the wisdom in this matter to work toward the ultimate, which is song, as a means of expression.

The musical voice has six elements—timbre, resonance, pitch variation, projection, placing and volume.

I am making this matter very definite.

You will find teachers of music and vocal art talking about color of tone, soul expression, strength, power, vitality, the perfect and imperfect tones. All of these phrases are indefinite, just as the sixth sense is indefinite. All these terms simply stand for something that the individual himself does not understand. They are vague terms used to convey vague ideas. If you ask them what they mean by color of tone: "Why, variations—the color of the tone."

We will make all these vague ideas perfectly clear under the headings of the various elements of voice.

In this article I am going to take up timbre—timbre only, as it is the first essential of voice.

It has been taught largely as placing of voice. It may be an essential in the placing of voice, but there is as much difference between placing of voice and the timbre of voice as there is between the iron out of which the stove is made and the place in the kitchen where it is in position.

Timbre is that vibratory quality of the voice which depends upon the quality of the substance that vibrates.

Supposing I have four bells all of the same size, the same form: one made of gold, one made of silver, one made of iron, and one made of copper. Remember these bells are exactly the same size, but the quality of their substance differs and the tones differ.

This difference in tone is the timbre. It depends upon the quality of the substance.

If I had four bells made out of the same iron, of different shapes and different sizes, the difference in tone would not be timbre but would be due to resonant qualities, produced either by the shape of the bell or by the shape of the air enclosed by the bell, or the form of the sound waves radiating in the air from the bell.

In developing timbre we find that the best timbre can be attained by sending vibratory activity through the bony structure. The denser the material the better the timbre—the more carrying power it has.

This does not mean that the bone should be soaked with water or phlegm to make it more dense. This does not make it more dense—it simply saturates it. Hence catarrh or any catarrhal condition of the bone hinders the vibratory activity of the bone and prevents good timbre.

Begin by humming and humming forward to the lips, leaving the muscles of the face loose, with the humming through the bone structure, to the teeth, then upward gradually day by day, lifting the point of humming upward through the bone structure clear to the eyes, focusing it between the eyes.

Remember this only gives timbre to the voice. There are five other qualities just as essential.

I know you have been paying ten or fifteen dollars for a course in music founded upon this one principle, but this is only one element of music in the human voice.

In this work be very careful to keep all the humming out of the throat. More voices are ruined by the humming work than are helped by it, because the effort is made to support the humming by means of the throat muscles.

Keep the throat thoroughly relaxed by gaping every moment or two in humming.

Remember this is only one small portion of the work of developing voice, but it is the first step.

The brain consciousness should be used continually in directing the humming, not allowing it to become automatic. If it becomes automatic it is very likely to slip back into the throat and make the throat tickle or feel warm. This must be avoided.

In some future article I shall take up some other phase of the voice.

---

*"Half the ills we hoard in our heart are ills because we hoard them."*  
—Proctor.

---

*"He who forgives and doesn't forget is trying to settle with the Lord for fifty cents on the dollar."*

## The Easy Way

By GRACE MOORE.



Two women of philosophic and independent thought were sitting on a park settee near the lake, enjoying the green grass under their feet and the white clouds floating overhead.

A man and a woman passing, with a baby in a cab in front of them, started a discussion between the two women. The woman was heard to say to the man wheeling the baby cab, "What do you say to putting him to bed early tonight?"

The two women on the settee looked at each other. "That tells a story, doesn't it?" said one to the other.

"Yes, the whole story,—the story of their entire married life is contained in that 'What do you say?'" her companion replied. "She didn't say, 'I'm going to put him to bed early tonight,' or 'I want you to put him to bed early tonight,' nor 'I'm tired; he's got to go to bed early tonight.' What she personally desired to do or have done was suggested by what she did *not* say. The significance and force of her expressed wish lay in the fact that it was a suggestion, not a demand; an acknowledgment of equal interests and privileges, not a mere request for personal consideration. The spirit of acquiescence was expressed in her words and in her voice and manner; by a natural law, her husband would respond in that spirit.

"In the mental and social world," our philosophical lady continued, "like attracts like and ideas and desires of a certain kind attract others of the same kind. The willingness to acquiesce gives rise to the same willingness in those with whom we associate. Correspondingly, the desire to have one's own way provokes a like desire in others with whom we come in contact."

"Yes," said the first philosopher, "the really deplorable thing about the undue influence and control of one person by another, is not that the second person is controlled and suffers; it may be good for that person to be controlled and to suffer a bit. The worst of it is that the spirit of coercion and control of others is thus cultivated by the person exercising it. Not only does man respond to the spirit in which he is approached, but in accordance with the spirit in which he approaches others is the disposition and character he invites for himself."

"But that," rejoined Philosopher Number Two, "does not explain the many cases of which we know in which generosity is met with selfishness and unfair advantage is taken of the willingness to acquiesce."

"True," assented her friend, "but have you not noticed that very often the person so met and taken advantage of seems unconsciously to pride

himself on his generosity, so that instead of concealing it, he keeps it always in evidence? He is generous for the sake of being considered generous. It gives him personal pleasure. His point of interest is that others shall recognize his generosity. The basis of his conduct, after all, is the same as that of the selfish person. Both are, at the last, personal in their motives and, therefore, selfish. It is the impersonal,—the truly indifferent,—person whom the Great Law protects."

"The mother of the baby, then, was indifferent to the baby's welfare just now?"

"O, no! not to the baby's welfare, but as to whether she had her way or her husband his way. She was neither asking nor granting a favor. She simply stated a question impersonally, just as a groceryman would say to his partner, 'Let's put the pumpkins on the sidewalk this morning; I think they'll sell better out there.' The matter of whether the baby was put to bed early and the mother got her rest is, of course, more vital and human than the matter as to whether pumpkins will sell better in the store or on the walk; but the principle behind the questions is the same. Good results depend on the exercise of good judgment, and good judgment is always the result of thought from which all personal feeling has been eliminated. The personality of the mother of the baby was not obtruded in her query,—that was kept in the background, where it belonged. Her individuality, however, was expressed and emphasized. There is a great difference, you know. The mother's desire to have the baby asleep for the evening was not colored by a desire that her husband should do as she wished. The best husband in the world will not willingly put the baby to sleep early for the wife who delights to control him."

"Nor," interjected the other quickly, "can the best wife living take pleasure in getting a meal, or mending a pair of trousers for the husband who takes her efforts to help and to please him as a matter of course."

"You are quite right," assented the philosophic lady who was turning the conversation into a monologue, as philosophic ladies will. "Personal rights have no place in a normal view of life. The attitude and conduct of the man or woman with the personal rights idea is contrary to the law of individual rights. This thing of personal interest is the snag against which we run when we forget the spirit of freedom and individuality. It is always an obstruction to clear sailing in our relationships and our dealings with each other. Nature seems to say to us all: 'What do you say?' It is never, 'You must,' or 'You shall!'"

There was a few moments of silence, which the elder woman broke by saying suddenly in a tone of reminiscence: "No; Nature never insists; she smilingly lets us do as we please. We learn by experience, by and by, to please to do as she wishes."

With which the two women of philosophic and independent tendencies, so plainly betrayed, arose and, being wise, followed in the path of the man and the woman—and the baby.

### The Keys of Life

CHESTER WOOD.

*Remember this, and you can make as grand  
 Your life as any in all creation—  
 Will is the master of character and  
 Destiny is self-determination.  
 That nothing fails except the false; know this,  
 Howe'er it seems, good is ever winning.  
 These are the keys that open life to bliss  
 And here on earth give us heaven's beginning.  
 You say, "But how is one to know the will  
 That gives to character its completeness?  
 That sifts the good from out the present ill  
 And grants one's earth-life power and sweetness?"  
 The Master of The Perfect Life has these;  
 Ask Him and He will give to you the keys.*

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### Helen Wilmans-Post

FREDERICKA SPANGLER CANTWELL.

I knew her so long, so intimately, so well—Helen Wilmans-Post, the original expounder of Mental Science.

I have known a number of women of high, strong character, but none who approached her in courage, in force of will, in fineness of perception, in modest receptivity.

I mention these qualities first, because as I recall her they come most forcibly into my consciousness. She was the most thoroughly alive person I ever knew, buoyant of body, mind and heart. Her affections were deep and tender, amounting to passion, yet without exactions. She loved her own dear ones devotedly; and loved many others who came into the big, sunny, strong place of her friendship and her consideration.

She was without art or conventional pretense, exaggerations or selfish ambition. She had the sincerity which is a necessary quality of the logical thinker, the metaphysician. She had none of the small conceits and vanities which seek adulation, flattery, obsequiousness.

"Inspiration" she did not claim, nor the infallibility of her statements; for her seeking for Truth was an open and generous comradeship with all honest minds who wished to share her journeyings.

Her personality was remarkable. She was indeed the sturdy lioness of thought.

She was stout, but as nimble of foot as of wit. She danced, rode a bicycle, loved her horses and a swift drive; was fond of the water, boating and fishing. Yet she has told us she was inclined to bodily indolence

against which she struggled. Her mind knew no weariness, no lassitude.

She stood up with military erectness, so firm, so free from the relaxing movements and poses natural to women, that she seemed always splendidly majestic with the mightiness of her powers and her sublime trust in them. In her presence you felt you were face to face with a *force*, with something more than a strong and noble womanhood. She met you with such simplicity and warmth that you were at once in company with the verities. Her dignity was that of mind and character, and depended not upon ceremony or hedging; for she was playful of manner, even childlike, so straight did she speak to the point, so directly to your innermost self. This probably was the secret of her charm. This it was which made you love her—this childlike freedom from effort and effect, this directness which knew nothing of the superficial and the false. Yet with this most unusual simplicity she was magnetic and vibrant with power. I think of her as the primal, the elemental, true and incorruptible, unmoved by sumptuous thought, speech or action, superior to display and to assertion of itself.

Her mentality and emotions were admirably balanced. Powerful in physique, in mind, in emotion, and in the passions of these, she was wonderfully blessed with an equilibrium which saved her from erraticies. Her sense of humor was strong and ever alert. She laughed like a girl and, indeed, she was "girl" to the last.

This harmony of forces in her powerful make-up adjusted her to life and to all the human relations, enabling her to meet all sorts and conditions with that sympathy that surpasses tact; and to minister to minds diseased,—to the eccentric and the melancholy,—with a skill which seemed miraculous.

Her writings thrill with the power of her mentality and heart. All her utterances, spoken and written, were positive, vivid and vibrant with the rapture of her pursuit of knowledge and truth. You cannot read her "Lessons" without a torrent of mental passion carrying you far from the old, exhausted ideas. And she tells you all. She has no reserves, throws you no insinuations of esoteric mysteries. It is all as open and glowing as the Florida sunshine she loved so passionately. She tells you you are as great as she. She claimed for herself only that which she claimed for all and each.

With her splendid powers she might have exacted for herself a place of authority and homage. But she had no thought of this. It belonged not to her philosophy nor to her nature, nor to her glorious ideas of freedom and justice.

I, who knew her well, loved her so dearly that when my eyes rest upon a picture of the magnificent boulevard and her beautiful home in Seabreeze, I am torn with anguish that *she* is no longer there! no longer accessible! Alas! so much that was a power for human good and happiness,—gone away from us!

But the legacy she left us is beyond price.

## Place of Affirmation in Self-Healing

BY HENRY HARRISON BROWN.

### *Eighth Article in Series on Self-Healing.*

Truth is human perception of that which is. Therefore, the horizon of Truth is the measure of individual unfoldment. As I enlarge my consciousness of that Self which is Original Substance, the larger is my area of Truth. Therefore, Truth is the only reality.

In all methods of healing it is this reality, this enlarged perception of Truth, that heals. Or, to express it in other words, one is healed through the unfoldment of his consciousness of that which he is in reality.

Each individual expression of Original Substance, from protoplasm to the human ovum, contains all the possibilities of expression belonging to its genus and species. Each human individuality contains within itself, at the moment of its physical conception, all the possibilities of Infinity and Eternity.

The physical body manifests at birth the results of the manifold manifestations of Life through all the forms, from the primal unit to Man. It also manifests the results of the perceptions of the race as a whole, and also all the idiosyncrasies that belong to its national and its family ancestors.

Thus I, Henry Harrison Brown, as *Life* am the resultant of all nature through all her manifestations, animate and inanimate. I possess the possibilities developed through the whole race experience. This makes me a *human being*. I also, as a descendant of Aryan stock, possess all Aryan tendencies. These tendencies are deflected through my European heredity, and again through my American birth. But there has been a selection from all these American tendencies through the families of my immediate ancestors. There has been also a later selection through my parents, and an individual tendency given me through the emotions of my mother. But through all these there is an original Ego upon which these environments and selections have acted. That original Ego is the individual,—I AM.

Because I can think I AM, I am an individual with power to shape and direct all these tendencies and possibilities. This power to shape and to direct, is I—Henry Harrison.

Let us see how this will look scientifically stated:

I am Original Substance;

I am of the genus Homo;

I am of the Aryan species;

I belong to the English family;

I belong to the American sub-family;

I belong to the Whitmore-Brown variety (my parents' surnames, and as such I am Henry Harrison, BROWN);

I am an individual. (As an individual I am Henry Harrison. I Am I.)

In me as an individual, Life—God—under the principle of Evolution has passed from the homogenous one Original Substance into the simplest form of that imaginary primary unit and then through ever more and more complex forms until It could say, in individualized Henry Harrison—I AM.

In me, Evolution, having accomplished its purpose, ceases. In me, as an individual, Unfoldment begins. I am Unfolding Individuality. I am infinite possibilities. These possibilities require infinite time. For this reason I am immortal, not only as Original Substance, but as that Individualized Substance that says:—I AM.

The evidence of my perfect individuality is that consciousness of self that enables me to say I AM.

Self-consciousness belongs only to the human. Since each individual is but an expression of the One, through this self-consciousness that One (for whom another term is God) will express itself forever.

Truth, being the human perception of existence (or what is the same thing, of God), it follows that *Truth is but God, conscious of Himself*. Individuality does not consist in separateness in original essence. It consists only in consciousness. Consciousness is manifest in the words—I AM.

I AM is the affirmation of being, of self-hood, of self-consciousness, of immortality. It is therefore the affirmation of all qualities, possibilities, functions and powers that make up this Ego, which I am.

What am I? In the Absolute, I am Original Substance—God. As an individual, I am that of which I am conscious. I am that which I think. We thus come to the fundamental laws of individual being. Affirmation is the primal law of human consciousness. Suggestion is the law of individual expression. These two find their united expression in the law of Suggestion as stated by that ancient writer, Solomon:—*As a man thinketh in his heart, so is he.*

“In his heart” means conviction, perception of truth. This equals the affirmation, *I AM*. The law of Suggestion equals the rest of the proverb:—*I am that which I think I am.*

We have now reached the significance of Affirmation in self-healing. Whoever would heal himself, must base all efforts on the consciousness that he has, *within himself*, all the possibilities of God, and all the tendencies that belong to him as an expression of Divine Life. He must claim that he possesses all the intellectual tendencies, all the will, all the conscience, all the spiritual unfoldment that belong to him as a member of the human race. These have filtered to him purified, strengthened and developed through his ancestry. He must also claim that as an individual he has a right to direct all these tendencies through his Will to his Desire. This he can do, only by affirming—I AM, as Original Substance; I AM,

as a human being, Life, Universal, Absolute and Infinite. I am, as an individual, Power, Wisdom, Love and Truth, to direct Universal Life to my desire.

When one becomes fixed in Truth, as expressed in these affirmations, he becomes conscious that he *is* Power, and will no longer look at any negative expression of life, and say "I am ill;" which is saying, "I want life." This want is an impossibility, since he *is* Life. He will say instead, "I am health!" Health is the normal expression of that Infinite Life, which he *is*.

As an individual, the expression, I AM, gives Universal Life direction. Universal Life can manifest through conscious individuality, as that conscious individuality determines by its thought. Negative thoughts limit Life's expression. They lower all individual forces. Every time one affirms "I am not," Life, which is the sub-conscious reality, echoes in its expression, "I am not," and the objective manifestation is weak. When one affirms "I am," Life, in the sub-conscious, echoes "I AM," and the objective expression is strength. Whatever words follow the I AM affirmation give direction to the objective expression. For instance, the words "weak," "ill," "pained," "sad" and "unhappy" cause the objective expression of life to become these. The words following, "I AM," "health," "joy," "gladness," "peace" and "prosperity," direct Life's expression, and they become objective realities.

It is the greatest thought possible to human consciousness that the individual has thus power to direct Omnipotence.

He who would heal himself of any condition must through the use of Affirmations bring himself to a realization of this power. He must watch his words, and when he will not allow himself to give utterance to any negative Affirmation, he will soon outgrow the habit of negative thinking. He will think what he *is*, and not what he *is not*. He will think what he possesses, and not of that which is not his. It is dealing in negatives; dealing and thinking of what one *is not* and *has not*; in neglecting the present through regrets over the past and in anticipation of the future (both of which are not possessions) to the neglect of the only possession—that which he *is* Here and Now—that causes all the ills of life. What and where I *am*, are the only conditions with which I must deal, would I have health and prosperity.

Positive and negative mental states are the result of habits. People do not suddenly become ill, nor suddenly say, "I am sick." From childhood they have been cultivating, through belief, habits of thinking along these lines, until, without conscious thought, they are continually making mental conditions for objective manifestation of disease.

The first step, therefore, in self-healing, after one has affirmed his unity with Absolute Life, and his individual power of directing that Life, is to outgrow, through Affirmations of Life and Health, all belief in sickness. He must remove all limitations from himself and never allow, in relation to any desired thing or condition, the expression "I can't." He

must grow into the habit of affirming "I can!" whenever he thinks of any desire. Through this conscious Affirmation he will create, as all mental habits are created, the habit of thinking and affirming from Universal principles, and not, as has been his habit, of affirming from individual limitations.

Since "I AM" that which I think I am, my conscious life is largely a bundle of mental habits. Health and disease, worry and peace, happiness and unhappiness, success and failure, and even life and death, are but mental habits.

When one thinks health, he is health; when one thinks peace, he is peace; when one thinks success, he is success; when one thinks life, he is life.

To create these habits, the same principle is involved through which any habit is created. By getting up early in the morning it becomes a habit, and it is easier to get up than to lie in bed. By selecting, for a long time, any article of diet, it becomes a habit and is preferred to any other. In like manner, by voluntarily and determinedly choosing Affirmations of Health, and by repetition and practice, they become so imbedded in consciousness and nerve structure that instinctively one will think and act from them.

Therefore, this lesson culminates in advising the reader to *think* health, and in words *affirm* health. Under the Law of Suggestion, build in your mind a perfect ideal of yourself as health.

Know that ideal is a reality in the mind-world. Affirm it as reality; think of yourself as that ideal; you will thus create its reflection in your body, and will BE health.

You can heal yourself through the Affirmation, "I AM Health," by thus creating mentally and physically those conditions that compel life to normal manifestation.

These are the affirmative steps:—

I am one with Infinite Life.

I am Power to express all I desire of Infinite Life.

I mentally see myself as Life, in perfect manifestation.

I affirm:—in this perception of Principle I am Life! I am Health! Life is perfect in its manifestation through me!

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*"He needs no other rosary whose thread of life is strung with beads of love and thought."—Persian.*

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*"There are no snows so deep but somewhere in the firs the crossbill holds his sign of the sacred legend, no ice so thick but under it the warm current stirs, no age so dreary that love may not quicken it into eternal spring."—Mabel Osgood Wright.*

## Personal Problems

LOUISE RADFORD WELLS.

"Dear Miss Wells:

Thank you very much for your kind answer to my letter some time ago in *The Inner Circle*.

Somewhere in that paper it says that 'brains can be built up.' But does it not take time to do so? Knowledge that it takes a lifetime to acquire surely cannot be gained in a few years, and therefore what is there left for one of my age to hope for? How am I to make money except by a miracle?

Is there anyone going to befriend me in sickness or want for nothing? I have lived a good many years, but have never come across a single instance of anyone doing such a thing without an axe to grind.

I long for a home with kind, congenial people. But I am very incompetent and have very little strength, so who is going to take care of me when I am ill if I cannot return the compliment? For the pittance of \$5 per week board is anyone going to give me anything more than the barest necessities of life?

You do not believe in miracles, do you? You know that 'desire' cannot raise the dead nor confer eternal youth, and if there are two limitations to what desire can accomplish, there may be more that we know not of that are just as insuperable as it would be to ask for eternal youth.

It seems to me that for me to desire opulence would be to desire the accomplishment of a miracle; don't you think so?

L. W."

I'm going to answer the last question first, and say, "No, indeed! opulence *need* be no miracle for you." It is a very different thing from eternal youth. No one has the latter—therefore why you? Others do have opulence and prosperity—therefore why not you and I? Desire cannot controvert a natural law, it cannot bring the dead to life, but it can animate one's actions and accomplish for one's self *everything that any other person can accomplish*.

Do you know what I want to say to you? Just this—"You poor dear!" To think of having lived "a good many years" and "never coming across a single instance" of anyone befriending another "without an axe to grind!" What a world you are imagining and creating about you! Why, the beautiful things that are done "for nothing" daily and hourly are beyond numbering! Must YOU be paid for every act of kindness? Surely not! But I wonder if you give as much as you could, in time and sympathy and love and labor? Do you? Someway I think not, or your heart would be warmer and tenderer from the very service; and, feeling in yourself the instinctive reaching out to succor, you would recognize it in others. You speak of "at my age," but give me no idea as to what that age is. Your handwriting doesn't indicate an age greater than my own, and certainly I'm not willing to write "Finis" after my name—why after yours? It *does* take time to "build brains"—and the process never stops. But every day may mark progress, and you do not need "knowledge that it takes a lifetime to acquire," in order to succeed. In a few years—oh, yes indeed, in a few months—you can do wonders with yourself. It is as I said to you before in *The Inner Circle*, I think you "desire" with folded hands. You must do—you must work—you must reach out for what you want. You say you are incompetent. What an admission! You have but to make yourself competent. Whatever work you are doing now, can you do better than anyone else—or at the very least, as well? If not, make yourself able to do so—then take another step up. There is no limit to what you may be or do at any age. You have wasted time in bitterness, in repining, in envy, in misjudgment. What a waste! Get to work now and build your life as you want it,—as it was meant to be. You say you long for "a home with kind, congenial peo-

ple." To secure it, you must first be both kind and congenial *yourself*—and, my dear, you could never be the latter while you harbored the thought in people about you, of "axes to grind." Begin to do things yourself "for nothing"—which means even without looking for the return of gratitude or friendship or congeniality. Make your heart want to love and sympathize and comfort—and love and sympathy and comfort will come back to you.

No, I don't believe in "miracles." But I believe in the most beautiful every-day occurrences. I believe in unselfishness, generosity, pity, charity, love. I see them all about me. I meet them every way I turn. So may you—so *do* you. Open your eyes. Open your heart. And cease waiting for miracles, but put hands and brain to work. Set your goal, work toward it, and you will reach it inevitably and without fail!

"Am a constant reader of NEW THOUGHT and am trying not to be a *passive* reader, but to work out the principles in my life. I had long been a reader of Emerson before I found NEW THOUGHT. Am only twenty-one, but I have had to fight against prejudice and criticism in the little village in which I live just because I have tried to follow the promptings of my soul instead of following the crowd. I have two or three *friends* who would stand against the whole world for me, but most of the people, while recognizing ability in me, dislike me and are very harsh in their criticism. For instance, lately they have condemned me because I found in a man who used to be wild a beautiful and kindred soul, a *friend*, the only reader of NEW THOUGHT that I know of. Am a worker in the Methodist Church and Sunday-school.

Now what I would like from you would be help in the way of removing this prejudice. It's hard when a person feels she is entirely *misunderstood*. Could you tell me how to develop personal magnetism to influence these people? It's not hard to attract strangers who come into the village, but these people whom you feel are beneath you; how are you going to attract them?

I like NEW THOUGHT and also books of philosophy. Have always felt *alone* and only feel rightly *at home* when I am out alone with nature listening to the murmur of the waves as they roll in upon the shore or the voice of the mighty forest or gazing at the silent beauty of the everlasting stars. The touch of sympathy from her is more than human.

N. M."

My dear, you will never in the world attract people who you feel are "beneath" you. How did you get such an erroneous idea, any way? Just because they hold different opinions and beliefs from you? Why, they may each have abilities and qualities impossible to you, just as you have abilities and qualities impossible to them. You are only twenty-one, and will you forgive me if I say I think you are making the common mistake of twenty-one in taking yourself too seriously. The ideas you have *about* life, are not *life* after all—life is the daily coming and going, meeting and severing, the social contact, the homely duties, birth, death, love. These people all about you are taking their share of life—take up your share with them. What you think *about* life should not alter your relation to the people of your home town, unless—because you have beautiful assurance of the joy and gladness, the purity and peace that were meant to be—it makes you gentler, tenderer, more tolerant and human. Get out of your mind the idea that *anybody* is beneath you. Learn from everybody—all have lessons to teach you, if you but knew.

You say it is simple to attract strangers. That is because they interest you, break in on your monotony, and—is it not so?—you rather hope they will find you a little different, a little above the townspeople, and so you enjoy the experience. Perfectly natural! But wouldn't it, after all, be as much of a triumph to come by slow degrees and much effort to be loved and looked up to by your neighbors—not for your intellect or your "advanced ideas," but for the deeper, finer attributes of your character?

I repeat myself when I say, as I have before, "*You can only win love by unselfish loving*." Personal magnetism will not influence these people who see you in your most superior moods—but tact will, and patience will, and cheery good humor and a sweet human interest in their troubles and joys.

Go to Nature by all means, but the message she speaks to you, after all, is one of closest kinship. You realize that, do you not? That means kinship with people as well as with trees and birds and stars. Nature speaks in the lame boy on the corner, in the fussy little German housewife, in the irascible old country farmer. Listen for the note of kinship in all, and try to love it and them. Don't try to *attract*—but try to be attracted, and your lesson will have been mastered.

As to the "kindred soul," the world judges by appearances, which is quite natural since this is all it has to judge by. And if the young man in question has really turned over a new leaf, "appearances" will slowly alter, and reinstate him in the world's good opinion. It is only fair that he should first prove himself, and you must not feel indignant at this logical outcome of his past. Further, the world knows that at twenty-one we often mistake a very natural physical attraction for a more impersonal interest, and, therefore, it really has some basis for not accepting *your* judgment of his soul, influenced as it undoubtedly and very innocently is by more material influences. However, you have only one thing to consider—*be true to your own best and inner self!* Wherever and in whomever you recognize good, give it honor. Whatever is *truly* part of him will make itself known to the world as he conquers his past. In helping him, however, be careful that you do not make the mistake of unconsciously lowering your own standards that his mistakes may seem less. Lift your ideals higher than ever—and *live them*. This is to be his truest friend and inspiration.

*But love the other people, too, remember! Will you?*

"I am going to ask a little advice of you and by answering it you will surely confer a lasting favor on a discouraged woman. I always try to treat all whom I know the best I can and give so much to the poor, and as I wasn't blessed with any children of my own I adopted one eight years ago. After being as kind as I could be to him he seems to despise me—will not take my advice, wants to keep bad company, and will go for a week without speaking to me. I tried going to his bed while he was asleep and giving him suggestions, but all did no good. Do, oh do, please tell me just what to do to be treated like I was a human being by anyone. I have lots of company. In fact my house is full all the time, but no one wants me to come to see them nor scarcely notices me in a crowd.

R. J."

Don't have "company" unless they are friends; and leave some time in which to be "company" yourself. You are no doubt mistaken as to people not wanting you to come to see them. They probably give you invitations which you do not accept, for one reason or another. Accept a few, and, when you go, make yourself as pleasant and agreeable as you can, and as interested as possible in the things which interest them. Take your "knitting work" or mending or something else along, if you are going to spend the day or afternoon, so that your visit will be robbed of any formality or occasion for stiffness on your part. And remember that if you want others to respect you, *you must first respect yourself*. At present you deprecate yourself too much—learn to give yourself credit for as much ability, qualities as attractive as you see in the people you meet—then live up to this estimate of yourself. When you *believe in yourself*—when you are *confident of your rightful place*, others will believe in you and make place for you.

Now as to the boy. You do not tell me how old he is—14—15—12? Probably as old as fourteen. I do not know that I can be of much practical help to you, as each boy is an individual and seems to need special treatment. But I can say this—to overcome the bad company, give him good company. Invite boys and girls to the house. Have little parties, "candy-pulls," picnics,—inviting the young people you would like him to be with. Let him have a thoroughly good time at home—making it more than a place to eat and sleep—and he is not so apt to seek it abroad. Let him invite his boy friends in the evenings to play games or amuse themselves as they like. Don't be fretful with him, or nagging. And instead of devoting your time to him, take a new tack and consider that each word, act or thought of yours will influence him whether he will or no—so give your time to *yourself*. Be pleasant, calm, polite. Say "please" and "thank you," and use all the little courtesies which make life more agreeable. He will unconsciously respond in manner—a little at a time. You want him to look up to you in *every* way, so in *every* way make yourself even more worth looking up to. Heed your own personal appearance—a boy likes his mother to look neat and attractive.

Of course I wouldn't stop at these things if I were there on the spot. I would then have some more definite ideas as to where the trouble lies; but, in the dark as to that, I hesitate to specify this or that line of action lest it should do harm instead of good. Has your husband no influence over the boy, or are you a widow? It might be possible, if I could be very calm about it, keeping a sweet face and polite manners and an untroubled air, that when the "no-speaking" mood came on, I would not serve supper, breakfast or dinner to him until it was *asked* for. I wouldn't announce this in advance, however, nor at any time, but merely innocently go on my way without mentioning it, doing for him only the things asked for, but then doing them quite pleasantly and willingly. It might be also that I would have a little talk with him—again only if I could keep quite calm and sweet and without accusation or scolding—but what I would say I do not know, without knowing more of the boy, of you, of the conditions and environment and the *causes*. But the social life for him, I would most certainly arrange, and the adjustment and harmonising of myself would be the next step. Suppose you try these two suggestions anyway, and let me hear from you some time again. Don't forget, either, that after all is said, the most effective weapon is *love*. Most of us can be loved into contrition and amendment—and small boys are no exception to the rule.

"I have read and re-read your remarks on page 23, January number, on the subject of 'homesickness.'

This is a subject which is of interest to practically *every* young man. I might say that although I have been away from the 'home nest' for nearly two years, I still have that 'lonely feeling,' especially at night. I am very fond of reading, but I find when I get too lonely I cannot seem to concentrate my mind. 'What are they doing at home?' 'Are they thinking of me?' and other similar thoughts flash through the mind.

I note your recommendations, i. e., joining some organization and 'getting acquainted.' But just here is where I am 'fond wasting.' You know it takes all kinds of people to make a world, and I am one of those who do not make friends readily; that is, I get the name of being 'very reserved.' This reserve I have tried to overcome, but have not been able to improve myself in this respect. I have given up mingling with people, going to social gatherings, etc., as I would sit the whole evening and never say a word. I seem to grow tired of my chums and special friends, and after perhaps a year—after about every subject has been discussed—I seek a new chum.

Of course, it is hardly necessary for me to state that I have tried to overcome this, because if you were ever **REAL HOMESICK** you will understand the great efforts one will make in order to get away from this indescribable feeling. *Exams.*"

If your fault is "reserve," then why, *why* give up "mingling with people, going to social gatherings, etc.?"—the only medium through which you can break down this habit of uncongeniality. Make a change at once. You have lots of determination when it comes to your business, your work, the "making your way in the world." Put the same amount of determination into the fitting of yourself into the social structure. Set yourself the task of talking, no matter how idle and meaningless seem the words you say. You have an apprenticeship to pass through, and if you apply yourself it won't be any time till talking interestingly to others will be as natural as it now is to sit silent.

You say you "grow tired" of your chums. Then it is because either you or they or both let yourselves stagnate. "Every subject" *never* could be discussed. Why, each day offers you a million new ones. Don't you read your papers? Of course you do. Then *talk* about what you read. Attend public meetings, lectures, etc., and your mind will be kept continually filled, not only with new subjects of conversation, but with new ideas and new elements of growth. Get some interests—if it's only roller skating and "five hundred." Take part in the politics of your ward. Go to meetings of the City Council or other public bodies, when there is anything of importance up. In other words, keep in the current, and *keep doing*. The minute you read this, *join everything in sight*. Make yourself go to the meetings—make yourself talk. Take out the girls you meet—to the theater—for a walk in the parks—for a boat-ride, to a lecture, etc., etc. *And don't change your chums.* Choose them for some real quality which attracts you, and then stick. There's nothing better than loyalty to one's friends. And you've *got* to have friends if you don't want to be homesick.

**SUBJECT:** "How to hold attention in conversation."

**REASON:** "Because I am so often interrupted in a sentence, while I notice some people can have their 'say' out and receive attention. I try to make my remarks interesting, and think I have my share of 'sense' if not of dollars."

There are two possible reasons for the interruptions of which you complain. I get interrupted because I talk so much that other people get no chance unless they interrupt—*so they say!* It couldn't be that you're as guilty, could it? Then if one's point is not clear or is too long in making itself manifest, people get tired of waiting for the end, and are apt to break in. The way, I should say, to hold attention in conversation, would be to put one's thoughts clearly and not too long-windedly, to make conversation a game of give and take and not all give (my friends will smile at this advice from me!)—to suit your subject to your company, and to talk on what interests other people as shown by the subjects they start, as well as on what interests you. Then the eye has a good deal to do with holding attention—so does a clear, pleasant voice. Keep your eyes on the person to whom you are talking, hold his attention to you by your glance, not a compelling, insistent glance, of course, but a pleasant one—a glance of interest in him, what he is thinking, what you both are talking about. You'll not be interrupted if you do this, have something and *not too much* to say, and show the same interest in others' ideas and conversation as is pleasant to have them show in yours.

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"Occasional practice here might spare some awkwardness in wearing one's halo later."—*Gertrude R. Lewis.*

### Shri Krishna's Flute

*"The notes of his Wondrous flute are heard in all the groves and over all the plains."*—*Avataras.*

LOUISA COOKE DOS-CARLOS.

*Not along the dusty highways,  
But in green and leaf-walled byways,  
Sometimes in the early dawning  
Have I heard his silvery flute;*

*Or when evening's purple's falling  
And the village bullock's calling  
'Mid the noises of the jungle,  
Monkey's cry and owllet's hoot.*

*Where the lotus buds are sleeping  
In the depths of Gunga's keeping,  
And the trunked Ganesha's shadow  
Looms across the temple door,*

*Carved with gods and smoked with incense,  
Ere the morning's mantras commence  
And the people bring their offerings,  
Have I heard it once before.*

*Faint and clear and low and pleading,  
Full of laughter, full of tears;  
Full of lust of woman's beauty,  
Strength of days and length of years.*

*In it whispers all the brooding  
Of the nesting birds in June;  
All the mystery of the jungle  
Rustling 'neath the full-orbed moon.*

*Full with plaint of bearing mother,  
Full with sigh of trembling bride,  
Chants in incense-dimmed temples  
Love songs 'neath the night stars wide.*

*In it thrills the cry of mourners  
Round the Ghatts at water-side,  
And the talk of village elders  
Round the palm at even-tide.*

*"Naught is high or low," it murmurs,  
"Man of Deva—bound or free—  
Each but strands of one great cordon  
Stretching through eternity."*

*Not along the dusty highways,  
But in green and leaf-walled byways,  
Sometimes have I glimpsed Lord Krishna  
While the listening birds sat mute.*

*With his eyes like stars a-shining,  
Leafy girdle round him twining,  
And with lips of pouting scarlet  
Pressed against his wondrous flute.*



## The Fundamentals of Success

BY HENRY FRANK.

### X. "ENTHUSIASM AND INDIFFERENCE."



The ardent soul is ever spurred by the momentum of action. Eagerness is ever alert. Enthusiasm is laden with anticipation. The lagging spirit lolls along in dreariness and drudgery. Life is a burden; labor a task.

The spirit awakened with a purpose, aiming at a goal, feels in every breath of air the pulsation of a new ambition. To live without an object that draws one on to constant effort is but to half live, to know nothing of the pungent relish that flavors the consciousness of existence.

One's mind does not need to be bent on great things, on the vast events that compass the globe with their importance, in order to feel the keen excitement of devotion to one's tasks. The same law prevails in small and in great ventures. Lincoln was doubtless no less conscientious and enthusiastic about his daily toil when splitting rails in pioneer Illinois than he afterwards was when settling the affairs of state. Napoleon as a little corporal followed the same laws of exacting care and ardent devotion to his every effort, although unobserved of the world, as he did when afterward the thundering guns of Austerlitz and Marengo challenged the attention of mankind.

We seldom succeed in what does not engage our enthusiasm. The heart must be inflamed before the brain is roused. We must feel deeply to think deeply. We must hope enthusiastically before we achieve magnificently. The half-hearted ever attain not only a half success, but a shabby and ungraceful one. We must first feel our hearts bounding with the delight and pleasure of the effort which engages us, before we may expect to find the results worthy of serious attention.

However, it need not be assumed that nothing worthy can be accomplished without initial enthusiasm. There are many undertakings which at first do not engage our interest, yet which we endeavor to carry forward because duty or necessity demands. Even though we must needs plough our way daily through the drudgery, it is not inevitable that we fail, provided that we do not suffer indifference to take the place of the enthusiasm that should inspire us.

Without enthusiasm we may by arduous and intense application achieve, provided we force our talents to apply themselves with accuracy and persistence. But with indifference we not only cannot achieve well, but not at all. The listless worker is ever the laggard. The accountant who goes to the daily task of scurrying the long columns of figures, if he

come to it drowsily and in indifferent mood, will continually err, misplace the figures in the column and grow impatient because of his inaccuracies.

One cannot read a page in a book in a listless and indifferent manner, and hold in his memory what his eyes but lazily scan. How often do we take a book in our hands thinking we would like to fill in the hour with what might interest us, yet soon grow tired, as it awakens no interest whatever. But on another occasion when having perhaps heard favorably of its contents, and desire being whetted, we seize the book with enthusiastic anticipation, how swiftly the letters, paragraphs, pages fly before our eager eyes, and how rapturously the mind absorbs what before it could not even peruse!

Enthusiasm has supplanted indifference.

But it were well that we studied these two contrasted qualities more in detail with special reference to their bearing on the attainment of success.

There may be a false enthusiasm, an enthusiasm which is so defiant of all reason and common sense that by very force of its intensity it becomes misleading and dangerous. We are not, in other words, to be guided by our enthusiasm alone. A youth, for instance, while yet in the preparatory field of his educational pursuits, is often impelled by an almost unrestrainable enthusiasm to break away from the formalities of his studies and plunge at once into some digressing venture which tempts him. If he heed this enthusiastic impulse it will doubtless become a habit, and he will find himself anon following every impulse that seizes him with a momentary and blinding enthusiasm, and instead of disciplining himself for faithful and methodical application he will have become irregular, moodish and unreliable.

Indeed, we must be cautious of obeying momentary enthusiasms which pursue and tantalize us through life. They only become the strong and dependable characters, whose minds are bent upon one purpose in life, and who have taught themselves to brush aside every shifting and diverting impulse, whatsoever the enthusiastic grip with which it may seize the heart and the imagination.

Many a man's downfall begins in his submission to a false enthusiasm. I once knew a young man possessed of a nervous, sanguine temperament, who was early enamored of the law and felt all the pulses of his being stirred with forensic ambitions. He plunged with the maddest delight into Blackstone and Kent, and as he read and witnessed the engaging scenes of a large law office where human interest and living dramas were so often enacted, he felt that he had indeed well chosen his appointed field of labor. But one day he read in a book of the entrancing dangers connected with the sea, and that life before the mast was the most exciting and inspiring of any imaginable. Like Rufus Choate, who at one period in his youth came near being diverted from his great forensic field by the fascinations of a seafaring career, he felt his heart burn with uncontrollable passion. So in a moment of enthusiasm he yielded to the flame that consumed him

and sought the nearest wharf, where he might find some vessel bound for sea that would take him on in any capacity.

Two years of seafaring life soon tired him, but he had in the meantime suffered his keen imagination to mislead him with a new flash of enthusiastic anticipation, and having read several dramas at sea, and now and then as they rested in port witnessed an occasional play on land, his heart began to burn with the desire to become a great playwright. It was soon observed by the superior officers that he was growing indifferent in his efforts, whereas heretofore he had been the admired of all because of his ardent devotion and excellent work. He would steal away as often as possible to his room and there in secret and often in the long and quiet hours of the night toil at some plot he was weaving and bit by bit inditing on the weary page. After several months he had completed a drama which he had every reason to believe would prove a success if enacted on the stage. And so it proved.

After this venture he felt sure he could bind himself down for the rest of his life to so desirable and pleasing an occupation, especially as he was successful. But one day in an evil hour for one so impetuous and susceptible as he, he was accosted by a promoter who had been commissioned to sell in the market some shares in a western gold mine, whose promises were most glittering, not to say dazzling. He not only bought some of the shares, but felt that he would like to work in the mine himself. He did so, and after spending many months there and acquiring quite a good return from his investments, was invited to become one of the directors. He might have done so, and because of his persistent enthusiasm and application he would doubtless soon have risen to a high position. But he was diverted by another serious attack of deceptive enthusiasm and thus wabbled from one occupation to another, ever deluged by the passion that so strongly impelled him, till he frittered away his talents and amounted to but very little in the world.

His case was but one of thousands. It is better to be employed at what we may be but perfunctory and indifferent, even though we but half achieve, than to be so obedient to our imaginative enthusiasm that it finally descends into mere impetuosity. These are, however, exceptional and extreme cases.

As a rule what pleases us is what augurs our success. It was Mozart's inborn love of music that forced him to steal up to the piano at four years of age and work out his childish themes in melody, which prophesied the great master that was to be. It was the same germinal and prophetic enthusiasm that stirred in the breast of James Watt before he was six years old, that made the unobservant imagine him a whiler and despoiler of precious time. Even at that early age he would with his little finger work out geometrical problems in the ashes on the hearth of his father's library.

If such prophetic genius is properly discerned and nurtured, many a man who is meant for the arts will not be forced into the clothing business;

nor will one intended merely for a prosaic dry-goods clerk be urged by an over-admiring mamma to waste his time in attempting to startle the world with forensic oratory.

Hence as a rule we may trust that what field of occupation warmly engages us is the one in which Nature intended we should prevail. But it does not necessarily follow that because our vocation awakens our enthusiasm, therefore our work will be facile, or, as some assume, almost automatic. Some are too soon discouraged if they find that what at first enthusiastically fascinated them must needs be attended to with close application, and ere it shall attain its perfect issue demands long and weary months or years, perhaps, of one's allegiance. So long as the work flows easily from their hands or brains, their enthusiasm is sustained. But so soon as the labor becomes a task and burdensome, then they feel their passionate enthusiasm oozing from their hearts.

We must by no means imagine that our enthusiasm will necessarily abide with us after we have submitted to its seduction and resolved upon some field of occupation to which we have sworn to devote our lives. None could be more enthusiastic than was Florence Nightingale when she surrendered her beautiful home and at the call of duty yielded to a gigantic sacrifice in order to nurse the wounded and dying in the hospitals and tents of the Crimea.

Yet how wearisome must have become her toil after the first bloom of her enthusiasm had been blown off and she found herself engaged in the long and tedious task of superintending the tremendous undertaking and not allowing a single patient to be kept unknown to her. Nevertheless, how toilsome and oppressive her duties may have been, how little the primal enthusiasm might continue to lighten her heart and inspire her devotion, she never faltered, but with the same undeviating tenderness and devotion kept up the strain through all the years, till released from her self-appointed duties.

Only those who learn to stick, even when the ardor of devotion has worn off, are fit for a successful venture in any field of employment.

Sometimes the enthusiasm keeps up all through life, as in the case of Byron. But it may have been that the facility of his achievements and the unwavering constancy of his genius sustained his ardor and enthusiasm. He wrote so swiftly when the spell was on him that he but touched his pen to the paper and the pages flew one after the other, inked and wet with his inspired thoughts.

But Campbell, also a great poet, was not so well sustained by his enthusiasm, and his efforts were so labored that the household felt when he had produced a poem as great a labor had been performed as when a general takes a city. A story is told that one day a friend called and tried to ring the bell at his house. After several efforts he saw that the bell would not ring and was about to go, when the servant ran out and, placing his hand to his mouth, whispered, "Hush! the bell is muffled. My master, Mr. Campbell, has just been delivered of a couplet!"

But though Campbell's poetry is not to be compared in amplitude of scope or brilliance of imagination with that of Byron, still the fact that, in spite of the rustiness of his youthful enthusiasm which in age had so corroded, he still stuck to his task and did so well in the face of such obstacles, weighs tremendously in his favor. Had he grown indifferent, because he was now forced by duty and not seduced by enthusiasm, his work would have proved shabby, scraggled and irregular. This is the state of mind we must reach would we achieve well and long. As sings the poet:

*Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market place, or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me away,  
"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done, in the right way."*

To be too much spurred by enthusiasm leads often to wild recklessness and untamed fanaticism. Indeed, there is nothing that so induces to the loss of simple common sense as an unguarded enthusiasm. It was this fanatic earnestness in the cause of liberty, undoubtedly, that led on John C. Calhoun to defy the Federal authorities of the land, believing as he did that the government was intrenching on the constitutional rights of its constituents, a defiance which finally infused into the south the spirit of revolution and secession.

Had he curbed his enthusiasm for his exalted goddess and listened but a little to the calmer god that impelled Henry Clay to pursue the paths of compromise and conciliation, it is not improbable that slavery would finally have vanished and the constitutional integrity of the rights of citizens have been preserved.

And yet in all we undertake it is well that we cultivate the spur of such enthusiasm as at least keeps our hearts warmed to our tasks and our minds illuminated with a healthy imagination. To do the work we love is to cultivate a lofty mind and a healthy state of body. How often have we driven pain from the flesh and sorrow from the heart by enthusiastic devotion to some occupation that gives us joy. "*The labor we delight in, physics our pain,*" says Shakespeare, and how few are there who have not proved it by experience. Often the body is weighted down with disease and suffering for no other reason than that it is dragged along in the treadmill of some tasksome toil in which it finds no pleasure and must needs continue on without hope of delivery. If such a fate does befall one, and there is no opportunity to escape the burden, then the only thing to do is to learn in some way to cultivate a joy in the tasks imposed, so that the labor will be converted from pain into pleasure, and the once abounding but since forgotten enthusiasm of youth will return to revivify and invigorate both limb and brain.

(To be continued.)

## The Inner Life

BY URIEL BUCHANAN.



At the deepest of us are sentiments beyond the grasp of the intellect and will. We feel things we cannot express. Luminous thoughts flit across the consciousness to remind us of something greater, something more beautiful than we have ever known. If we had power of expressing what is felt in the soul, we would pour forth ideas of justice and goodness that would banish error and selfishness and establish truth in the hearts of all men.

The time is approaching when the mass of useless conventions, habits and pretences that hide the real man will be swept into oblivion; the soul will rise to the surface through the visible self and give clear evidence of its spiritual beauty and power. We are drawing nearer to ourselves and nearer to each other. We are slowly emerging from the crushing burden of error that has held us down through the centuries. There is deeper earnestness and better understanding. The customs of ages cannot be thrown off suddenly. We still play with words, though we see through the mask of pretence. If we would approach each other with perfect confidence and give utterance to the thoughts that arise spontaneously, we would get nearer to the mystery of life and call forth only goodness and love.

We do not love as we should, and we are not kind enough. We repress a word of sympathy that might have within it the force needed to illuminate and transform a sorrow-laden life to one of gladness and peace. A look of understanding, a handclasp and word of good will is alone sufficient to make some life more beautiful and greater. To limit our sympathy and love is to limit ourselves. Some day reality will confront us, and we will realize that we might have done more. We wait for some great adventure or some great opportunity for heroic deed, and are unconscious of the countless simple duties that are everywhere calling to us in the life of every day. The soul that is noblest, most beautiful, possessed of the greatest good, is the soul that has found opportunity for generous deeds in the countless trivial events, and has made good use of the means and instruments at hand.

Peace cannot be found alone in externals. If we depend upon social position, wealth, fame and a place among men for our happiness, we will be disappointed. The approval and encouragement of one who has achieved greatness may give us momentary joy. To reach some cherished goal after years of struggle may give a new impulse and strengthen us for greater endeavor. But true happiness and lasting peace do not come to those who are held in bondage to selfish pursuits and who kill out love,

sympathy and all sense of justice to reach the desired goal. He is the happiest man who cherishes ideas within him that cannot be affected by material gain or loss. We should encourage the thoughts that have brought peace and confidence to our souls in times of misfortune; thoughts that have taught us to face reality fearlessly and to pass through trying experiences, not with meek resignation, but as one who dares to search and question, and to transmute every experience into a beautiful memory that will illumine the mind.

The inner life is within reach of all. Therein are treasures more beautiful than any the earth contains or sea hides. Yet few gain permanent access to the sanctuary. In the midst of the feverish hours of struggle and unrest, when crossed and opposed by contrary influences that keep us from attaining our selfish desires, we sometimes get brief glimpses of that other world that wraps us round. In the momentary silence a voice speaks to the inner self, which seems to say, "Come unto me; here you will find peace, here you will find strength and inspiration to take up life with new meanings." Over the mind comes an influence that is like the dawn rising; there is a gradual liberation of the consciousness from sense bondage to the phantoms of darkness and error. But we do not bask long in this light. The duties of life call us away; the ambitions and vain strivings lead us again into the conflict, where we lose sight of the visions that have gladdened our souls. The voice of the higher self grows fainter and finally ceases to warn. Yet in the sanctuary which we approach through silence and meditation is to be found the only abiding happiness that can come to the human soul. Therein is freedom from unrest; a perfect poise and adjustment of the inner with the outer life, of the moral with the intellectual, and a gladsome, enlightened acceptance of life as we find it.

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*"Treat your friends for what you know them to be. Regard no surfaces. Consider not what they did but what they intended."*—Henry D. Thoreau.

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*"If you want tew git at the circumference of a man, examine him among folks; but if you want tew git at his aktual diameter, mezure him at his fireside."*

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*"People who understand are a comfort, aren't they? I divide humanity into the people who understand and the people who don't. That is the only difference that matters."*—Ellen Thornecroft Fowler.

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*"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are silent threads of gold which when woven together gleam out so brightly in the pattern of life that God approves."*—Canon Farrar.

## A March Resolution

## RESOLVED!

THAT THE PLEASURES THAT LAST LONGEST ARE THE ONES WE GIVE AWAY.  
MOTHER SAYS THAT NOTHING IS WORTH WHILE WHICH YOU CAN KEEP TO YOURSELF, THAT THE LOVE WE RECEIVE IS ONLY GLORIOUS IN OUR LIVES IF WE GIVE IT FORTH AGAIN, THAT NO MEMORY IS PERFECT UNTIL ITS BEAUTIFUL INFLUENCE IS SHARED WITH OTHERS, AND THAT WE NEVER GAIN EXCEPT BY GIVING. TIGE SAYS THAT EVEN A BONE WHICH YOU'VE LET THE OTHER DOG GNAW, TASTES BETTER WHEN YOU GET IT BACK AGAIN, AND IF YOU NEVER GET IT BACK, STILL IT'S PLEASANTER TO REMEMBER. BUSTER BROWN.



## The Current Topics Club.

CONDUCTED BY LOUISE RADFORD WELLS.

(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a co-operative Bureau of information, and to prove itself of distinct educational value.)

"My Dear Miss Wells:

Could you tell me through your magazine something concerning the people who profess to have the Baptism of the Holy Ghost and have the gift of tongues and speak in unknown languages? I know some very ignorant people who received this blessing, and were greatly changed, and also some educated and refined people who say they have actually spoken in languages before unknown to them. Some claim it is due to hypnotism. When they receive it they fall under a power. Sometimes it seems electrical—and they become perfectly passive and the power takes control of their vocal organs—afterward some can speak any time, without going so completely under the power. Do you think this would be anything harmful, if indulged in to any extent? They also claim that some are counterfeits and have this power through the agency of the Devil. I shall be greatly obliged for any light on the subject.

E. S."

I suppose nothing is *impossible*, but some things take a lot of proving, with me, and before I could accept as a verity "the gift of tongues" I should have to see it manifested before my eyes in the person of some friend with whose linguistic accomplishments I was entirely familiar. Further, he'd have to speak an "unknown language" which was *understandable by me*—so that I'd know it wasn't mere gibberish. I frankly doubt an ignorant person, wholly unfamiliar with French, German, Spanish or Italian, being suddenly endowed with the gift of either language. I may as well admit right now that I am a very skeptical person—yet still willing to admit that even the improbable is not *impossible*. One other question which pops into my mind is why a "gift of tongues" should be any special blessing to the ordinary person. There's a lot of innocent self-deception in the world, and it is easy to *imagine* visions, and experiences, and miracles, and special powers, and to construe hysteria, emotional excitement, or a state of self-hypnosis as the evidence of a spiritual revelation. In many—in most, if not all—cases, it is a mere species of "auto-intoxication." In investigating

"the gift of tongues" or any other unusual manifestation, I should hang on to my reason with a firm grip, and go only so far as that would carry me. If any of our readers have anything to say on the subject, I'll make room for them in these columns.

"Dear Miss Wells:

Frequently I want to find out the exact title, or the author, or the price of some book. When I don't know who published it, how can I get the information?

A. W. D."

If you know either the title or the author of a book, you can, by referring to your local librarian, usually obtain the further information you desire. In a large city, one needs but to go to the public library and refer to the card index of authors or of titles, to secure all the information desired, and the reference room will then give one an opportunity to examine the book. Lacking library facilities, I should write to some big book dealer—as, for instance, A. C. McClurg & Co., of Chicago—stating that I wished to know the author, publisher and price of a book bearing such and such a title; or, when I lacked the title, that I would like them to give me, with prices, a list of the books by such and such an author. In default of both author's name and title of book, you would have to depend upon the extent of the knowledge of your librarian. With a specific description of contents, the book might still be located for you. If it is not a book of fiction, but one dealing with history, geology, health, etc., the large libraries carry classified catalogues, and you could examine their lists of books on the subject in mind and might thus identify the desired book. Also, submitting your query to departments of "Questions and Answers" in the current magazines, will almost invariably bring you the information you want, for somebody possesses it somewhere.

"Gentlemen:

I wish to ask you to publish a query in the *Current Topics Club*, which I think will be of interest to students of New Thought to answer. The question is:

"What is the most important thing in life?" D. M."

That is a pretty large contract you have for us. However, everybody may talk—but space demands that replies be as brief as possible.

"Miss Wells:

Answer to G. A. W.'s question in December issue of NEW THOUGHT. Swedenborg's works might help—the 'Heavily Arcana,' for instance.

Answer to J. B. C., same issue—Carnegie Museum, Pittsburg, Pa.

Address Dr. Holland. S. C. M."

Thank you!

"To the Current Topics Club:

There are a great many who think themselves too old to commence the 'New Thought.' To them I will give my experience; perhaps it will lend them a hand.

I was 56 years old when I first began to see into it. I lost no chance, I read, studied, watched, and left nothing undone by which I could receive light. Of course *all beginnings are difficult*—at times I thought I advanced very slowly, but I received more courage and kept up. I met with obstacles in my way, but I managed to pass over them. These are the ways that Love takes to draw us near.

Now I see the fruits of my perseverance. In the midst of sickness, I have health; in the midst of poverty I see plenty; I saw myself devoid of friends, now I have only friends everywhere; in fact it is all prosperity.

Now my dear brother and sister, do not delay. Commence *now* and you will enjoy health, happiness and prosperity.

C. Z. K."

You're right. It's never too old to mend.

"Miss Wells:

Can you give me any information as to the Chicago Correspondence Schools and the system of shorthand they teach?

A. H. H."

I will send you the names of a few if you do not already know them. No doubt different systems are taught by the different schools. I should choose Graham or Pitman or a system *based* upon one or both. Then it will stand the test of rapid writing and "short cuts," without losing in intelligibility. If you are going to take shorthand by correspondence, why confine your investigations to Chicago schools? Write to other cities as well.

"Dear Miss Wells:

Sam Walter Foss' poem, 'The New Catechism,' which Mrs. E. M. A. inquires for in your January magazine, is published in his last collection of poems, 'Songs for the Average Man.'

Mr. Foss is the public librarian here in Somerville. He was much pleased when I showed him the kind words you had said of him and said he must subscribe for NEW THOUGHT for the library. R. A. D."

This lets us out from making any more copies of the poem. Interested friends please refer to their local libraries or book-stores for a chance to examine Mr. Foss' book. Or, better still, buy it!

We shall certainly have to send a copy of NEW THOUGHT monthly to the Somerville Library with our compliments, don't you think?

"Dear Miss Wells:

Answering the Mathematical Geography question of E. B. H., which appeared on pages 87 and 88 of February NEW THOUGHT:

The Tropic of Cancer and the Tropic of Capricorn are equi-distant from the Equator, 23½ degrees North and South respectively.

A degree of longitude upon the Equator is 1,360 of the circumference of the Equator and authoritatively quoted as 69,172 miles.

The circumference of the successive parallels grows less as the latter approach the poles, hence the length in miles of a degree of longitude similarly grows less, and on the Tropics is *about* 63,336 miles, and upon the Antarctic Circle (23½ degrees from the South Pole) still less, or *about* 27,56 miles. For further analysis consult any standard text book on Physical Geography.

M. A. T."

So "B." was right, and all we need to do is to brush up our physical geography to be able to prove him so. My, there's so much I don't know!

"Gentlemen:

Some years ago there lived at Medford, Wis., a grand woman by the name of Phelps. She was of such superior character that those with whom she lived, little realized her merit. I have been most favorably impressed with the writings of Elizabeth Stuart Phelps—and am of the opinion from their character that she may be the Mrs. Phelps who lived at Medford, Wis. Will you kindly assist me in acquiring the facts?

J. A. C."

I don't possess this information myself, but someone who reads this will

know Mrs. Phelps personally and be able to answer your question. If she is as charming as her books—and from general report she is even sweeter, gentler, more compassionate—she must be a beautiful woman. I hope she may prove to be the "Mrs. Phelps" you remember. Isn't her name now "Ward?"—I think so.

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"My Dear Miss Wells:

Although the greater part of this subject has perhaps been already worn a little threadbare, yet that circumstance is just what helped me, and by its appearing once more others may be helped in the same way.

My test of discarding meat entirely from my bill of fare is only of four months' standing, but long enough to have eradicated any desire to return to the old habit, which fact, I think, is a very important feature of the test. So far I have substituted beans (mostly lima), rice, eggs, cornmeal, etc., and am surprised to find myself feeling not only just as well nourished, but better nourished than before.

When we stop to consider the fact of the abundance of wonderful products of nature, in the way of cereals, fruits, nuts and vegetables, it is surprising, considered from this one point alone, that meat should ever have been used as food.

How many of us have at one time or another owned some pet animal, which was regarded as a creature of intelligence, possessed of various emotions common to those of the human being? Plainly speaking, could we kill such pet or pets for food? No: we revolt at the bare thought, not only at the eating, but also at the killing. Now, where lies the difference in killing other domestic animals which are not pets? Does it all lie in the fact that they are strangers, so we don't mind? Yet if we were obliged to do the killing ourselves, the vast majority of people would mind indeed, because I believe it cannot be done without a pang (however small), without a feeling of revolt at our own act. If such feeling is implanted within us all, its design can have only one meaning—

"Take Heed."

However, to be able to take the life of an animal humanely, in the strictest meaning of the word, would do away with the greater part of this natural aversion, and it may be right to kill animals for other commercial purposes than meat-eating.

I believe animals instinctively realize and fear their fate—death; and that the consequent mental disturbance cannot be entirely avoided. I therefore feel I must agree with the views of certain writers and scientists that in the interval before death (however short) the terror, ex-

citement and agony poisons the system of the animal (the flesh we eat) in the same manner as it is claimed and proven that similar human emotions react on our own systems.

I further believe that the vast majority of people who will take the pains to analyze themselves, will discover their own natural aversion to animal killing. If this be true, it can only be so because it is wrong. The killing then, being wrong, I fail to see just where there would remain anything further to argue in favor of meat-eating.

MRS. E. M.

Isn't it odd how different we feel toward our own "pets" and animals in general? It would nauseate us to think of eating dog, or cat, or horse, but isn't that just because for ages they have been man's friends? Logically we shouldn't object to eating them if we can accept chicken, and calf, and hog. I heard a story the other day of a little girl who named a pet chicken after her aunt—"Aunt Laura"—insisting on a family resemblance. When the customary fate overtook her pet, and it appeared on the family platter, she turned her head away, and in response to the proffered dish, cried plaintively, "Oh, I can't eat Aunt Laura!" When we accord all animals the same attribute of personality which we grant our pets, the flesh-eating question will have been solved. I print in the *Body Building Department* the recipe you offer for lima bean puree.

\*\*\*

"Dear Miss Wells:

I am going to thank you in advance for the proffered use of the *Current Topics Club* and your solution of questions inclosed herein. For some time past I have been a reader of *NEW THOUGHT* and other liberal and psychical journals, and have become very much interested, but being one of the common people and uneducated, there is to me, often, a great confusion of terms which relate to man in his entirety. I more particularly refer to the department of psychic science, in which esoteric terms prevail, such as Soul, Spirit, Ego, Over-Soul, God, Mind, Thought, etc., etc., frequently observing two or more of these words being used in the same relation to demonstrate the hypothetical quantities of a single object—thus leaving to the unsophisticated an inference that the terms used are of similar import and are only used to avoid tautology. This, like some other points—as personifying and attributing gender to Infinity—is embarrassing. Lucidity should mark every expression on such important points, and this should be applied strenuously to such words as above mentioned, that the

reader may be enabled to fully distinguish the correct inferential qualities. May we hope for an adjusting of the literal sense, so that the ordinary thinker may be enabled to form a clear and accurate conception.

Concluding, allow my curiosity to query as to quality and *properties* of the soul. Does eternal spirit individualize in man? If man is responsible for the character of his *thoughts*, to what source is the character of his 'mind' amenable? What is mind—its source and destiny? What part of man survives the physical wreck? In your opinion is his destiny completed at death—just begun—or, in a process of *long usage*? W. J."

Referred to our members. What do I think of death and destiny? I think it doesn't matter what *any* of us think—that it doesn't matter whether we cease or go on—that death is neither dreadful nor pitiless—that even oblivion and disintegration, if it should be our part, are nothing to daunt us. For back of all I am confident of a big and beautiful plan—what part I have in it now or hereafter is of small moment. The beautiful and the good are supreme—that is my main thought, and as to the rest I never bother. It truly doesn't matter to me, and as I have no means of *knowing*, I don't waste time guessing, but just go on my way, sure that the universe will work out its beautiful destiny, with or without me. Why should I be troubled or anxious of spirit?

\* \* \*

In February NEW THOUGHT I asked for suggestions as to the training and equipment necessary for practitioners in the establishment of a "school for health." Here is our first answer.

"Dear Queryist:

First: Training—Must have passed through every *untoward condition*.

Second: Equipment—*The power to overcome death.* R. E. L. G."

Dear me! Guess a school won't be started right away if it has to wait for a faculty so transcendently wise! I really think we might moderate these exactions quite a little without detriment to the usefulness of that hypothetical "School of Health."

\* \* \*

"Dear Miss Wells:

I would like you to answer the following in the *Current Topics Club*:

1. Where can I procure books, and name a few, discussing the Arcturian Theory?

2. When was Christmas first abbreviated to "Xmas" and why?

3. Why do the negroes celebrate the 8th of August as Emancipation Day in the North, while in the South they ob-

serve the 19th of June, and some places the 8th of May? T. E. C."

"Don't know," to all these questions. I judge "Xmas" is merely the use of a cross as a symbol for Christ, but this is guessing; therefore the three inquiries are referred to club members for answer.

\* \* \*

"Miss Wells:

I notice in this month's issue of NEW THOUGHT that 'Bill' wishes information concerning Ruskin. If he will write to E. W. Dodge (editor of *Riches*) at Ruskin, Tenn., he will gladly tell him all about the proposed colony in Florida.

J. L. C."

Thank you for the information.

\* \* \*

"My Dear Miss Wells:

Here is the poem requested in February NEW THOUGHT. It is by Annie Reeve Aldrich. J. P."

"I made the cross myself, whose weight  
Was later laid on me—  
This thought adds anguish as I toil  
Up Life's steep Calvary.

To think mine own hands drove the  
nails!

I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong.

If I had guessed—if I had dreamed  
Its weight was meant for me,  
I should have built a lighter cross  
To bear up Calvary."

Many thanks to you and to the many others who have responded to last month's request.

\* \* \*

"My Dear Miss Wells:

Some one, whose initials were not given, in the *Current Topics Club* of the February NEW THOUGHT, asks for the poem, "Life's a Very Funny Proposition After All."

I do not know the words of it, but there is a song by that title sung in George M. Cohen's musical farce, 'Little Johnny Jones,' and I dare say a copy of it can be found at any music store, or if not there, think it could be gotten by writing to Mr. Cohen himself. I don't know his address, but imagine a letter addressed to him in care of the Amsterdam Theater, New York, would reach him. I think he is the author of both words and music.

R. D."

Letters from other subscribers make the same suggestion, so I imagine the "poem" asked for is the song you refer to.

## Spirit Aid in Daily Life

WALTER DEVoe.

Miss Wells has given me for a subject, "*How to avail ourselves of spirit aid in daily life?*"

The reason given by a subscriber for desiring this subject discussed is: "*If there are spirit forces surrounding us they ought to be a mighty help in directing our material and intellectual forces of life, and so save us from any errors.*"

Stand at the corner of State and Madison streets in Chicago, or on any busy corner in any large city, and watch the crowd surge by. Those are spirits clad in flesh, and they will be no different for some time after losing their flesh. Would you pick out any half-dozen from that mass of humanity "to be a mighty help" in directing your material and intellectual forces? Do you think their guidance would save you from errors? The belief that spirits are infallible simply because they are out of the body, is the basis for the credulity that causes many to give over the control of their lives and fortunes to unseen intelligences of which they know nothing, and continue in so doing in the face of proof of false guidance, many times repeated. The things I have seen mortals do by spirit direction would make an unbelievable story.

An earnest seeker for light writes:

"There has been a power or force developed in me through which I write automatically. It staggered me one day when I found it out. It seemed as if some one had applied an electric battery to my left shoulder, the shock passing down my arm to the fingers. Since then I have drawn designs, the bust of Shakespeare, Gladstone, Mercury, Socrates, the Sphinx, etc., all signed by my father's name (who is in spirit land). I have had messages from my mother and brother. Is this automatic writing the right thing? This force at times nearly lifts me off my feet, and when I stand still it sways me from side to side very evenly and gently."

Another illustration comes in a later mail from one who is clairaudient and does not understand the mystery of the invisible intelligence that speaks to her. She knows nothing about the phenomena of spirit control and she earnestly desires truth.

"As a child I had made up my mind not to do a certain thing and I said to myself, 'I'll never do that' (for it was something wrong). A voice said, 'Yes, you will,' and I did. Now that was not God speaking, for God would not tell me I would do evil, especially when I did not want to do evil.

"Three weeks before President McKinley was assassinated I heard the newsboys calling in the street, 'Extra! all about McKinley's assassination.' I bought a paper only to find I was mistaken, but three weeks later I heard the boys calling again, and it was true. Again, an aunt was wondering who would be the next in the family to die, and I heard a

voice say, 'Why, you will.' She died very soon afterward. When she was dying I was so disappointed she had not told me anything (according to prior agreement). She became conscious and said, 'Oh, if you could see the beautiful place I am exchanging these four walls for.'

We are indebted to spirit control and automatic writing for many volumes describing in detail life in spirit realms, and also for all the principles of New Thought which were given many years ago to Swedenborg, Davis and others, but not emphasized as now by those who have grown to understand and apply those principles. Mediumship and the psychic faculties have been the means through which great truths have again and again been given to the world, although the instrument through which they are given may often be unaware of the celestial company that inspires the glow of spiritual truth in their minds.

But when it comes to advising anyone to cultivate the acquaintance of spirits or give their bodies over to control for automatic writing, I am silent, because I know that not in one case in a thousand is it beneficial and I could cite many cases where it has been positively harmful. If, in the case of this young man, the spirit is one who has a great message for the world and he understands the law of control sufficiently well not to absorb the strength of his medium, then it might be worth while for the subject to be passive to his control. But if the development takes strength instead of giving strength and the messages show no high aim or deep wisdom, then it is a waste of time, to say the least.

The development of mediumship incapacitates for other work, as one is obliged to give himself wholly as a servant to intelligences outside his own nature. But there are those who are adapted by temperament to such work and who rejoice in it. Again, we find many who decline mentally, physically and financially under spirit influence.

Only undeveloped and ignorant spirits remain in the atmosphere of the earth, so when mortals sit for spirit development without previous unfoldment of soul power, they naturally open the door to spirits who are close by, who are *en rapport* through mental and physical association. Those spirits whose friendship we would choose, live in the ethereal atmosphere of space, far enough away from earth not to feel its disturbed mental vibrations. When they see a soul capable of doing a great or noble work they inspire him with strength and wisdom through the invisible telepathic wires of soul sympathy, and his soul meets with theirs in spiritual communion, though they be far apart in the terms of space. Their visits to the earth are of short duration, and even then they have a higher import than fulfilling the will of mortals or gratifying their curiosity. A soul must show some talent for good to humanity, some special fire of aspiration, before it gains the co-operation of the Immortals.

My answer to the first question in this article is: Cultivate the strength and nobility of your own spirit. Exercise all your talents in doing good in whatever field of labor you find yourself, and your efforts will be recognized by the "eyes of God" and they will turn the hidden forces of life to

aid you in all your ways. They will hear your prayers and will answer them when it is possible. Exercise your mind in practising the principles of New Thought, but remember that "spiritual things are spiritually discerned." The Spirit of Truth can be felt only by that part of the brain which is adapted to deal with the everlasting things of Eternity. If your spiritual perception is weak, cultivate it by prayer and worship. Yes, these play just as important a part in the full development of the brain and spirit as do affirmation and faith. Only through this higher sense of spiritual feeling and reciprocity can you come in contact with the Power of the realm of *Real Spirit* where live those Immortals who are, as Gods, the executors of the Will of the Eternal.

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### Be Glad

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HELEN CAMPBELL JACKSON.

*If you see a friend that's glad,  
Walk right up and say, "By Gad,  
Old man! I'm glad to see you smilin' so!  
It does me more good'n you, it does, by Joe!  
I'm glad good fortune's come your way,  
And I hope, b'gosh, it's come to stay."  
Don't be mad  
'Cause he's glad,  
But git right in  
And rejoice with him,  
And be glad—he's glad.*

*If you see a friend that's sad,  
Walk right up and say, "By Gad,  
Old man! You ain't all in yet—  
Your turn'll come right soon, I bet.  
What's the use of bein' blue?  
Ain't the world been good to you?  
Don't find trouble when there's none to find,  
Jest travel on and never mind."  
Don't make him worse  
By helpin' him curse,  
But give him your mit  
And tell him he's it,  
And make him glad—instead of sad.*

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### The Reading Circle

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ELLEN BURNS SHERMAN.

ELEVENTH MEETING—RICHARD INGALESE.

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Of all the writers on New Thought none has better succeeded in grasping and presenting in clear and convincing form the gist of the whole matter than Mr. Richard Ingalese, whose New York lectures are published under the title, *The History and Power of Mind*.

Although every chapter in this book is decidedly interesting and well-written, most readers will doubtless be most edified by the four lectures on The Art of Self Control, Higher Occult or Spiritual Forces and Their Uses, The Cause and Cure of Disease, and The Law of Opulence. Be-

yond a doubt, moreover, many readers will read the book backward, beginning with the Law of Opulence, because that chapter will especially appeal to those whose purses have a habit of concavity. While the author is far from reversing the scriptural injunction "seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you," he is most frank in his indorsement of the advantages which attend material prosperity.

It may not be altogether flattering to be told that "it is a well-known fact of Occultism that everyone has just now what he deserves and this is just as true to opulence as it is to spiritual and mental qualities." But there are a good many things that are good for one, that are not flattering. So after one has mobilized his doubts against this statement, backed by the remembrance of so many worthless people who have everything that money can buy, one can take another look at the proposition and discover that the author elaborates away any unpleasant features this fact may possess by other statements like this: "While we remain here we may borrow of Deity something or nothing according to our manner of thinking." The people, therefore, who are in opulent circumstances are those who have drawn to themselves material riches by picturing themselves as possessed of abundance. If others have longed exclusively for mental and spiritual wealth, they may have spiritual opulence when their neighbors who are wealthy on the material plane, have dire spiritual poverty.

But both these extremes should be avoided, and a "'alf and 'alf" policy of spiritual and material wealth pursued. Taking it then for granted that our readers will covet earnestly the best gifts, even the entire apostolic list of whatsoever things are good, we may consider the later advices of the modern apostle who would help us to lubricate the financial wheels of our business: "We should realize," says Mr. Ingalese, "that all things are distributed by the Universal Consciousness according to law. One man is not poverty-stricken and another man a millionaire by chance, fatalism or caprice, but everything is distributed according to the law of mental demand, or of asking and receiving. Those of you who are Christians know what the Nazarene said on that subject. Everyone who stops to think, knows that the successful man of business has always been, is and always will be the man who can demand, i. e., make a positive picture of what he desires. If you want anything, create it mentally, demand it and according to your faith be it unto you."

Then follow thirteen explicit rules for obtaining the particular thing you wish, be it ten thousand dollars, a seat in Congress or a trip abroad.

The most important of these rules are four, five, six and nine:

4. "Demand specifically what you want," that is, if one wants dollars, he must picture and ask for dollars, not for any secondary means to dollars, as the means may miscarry. A doctor might ask for patients, but if the patients did not pay their bills the dollars would be no nearer.

5. "Only demand when your desire is strong."

6. "Mind works best when the body is still."
9. "Avoid speculating on the time when, or the way in which, your demonstrations will be made."

The manner of obtaining ten, twenty, or fifty thousand dollars should be cheerfully left to Cosmic Consciousness, which has ten million ways of achieving seeming impossibilities not dreamed of in our finite philosophy.

Most fortunately it would seem there is still a large number of people, and there will be for some time, who will not be able to muster up faith of the mustard-seed brand of potency, to convince themselves that pure mental picturing something will bring it. Such people, believing that they must bake, dig and carry, will continue to bake, dig and carry. And inasmuch as the world will need cooks, diggers and carriers for a good while, it is evidently for the good of all that not all have the mountain-lifting species of faith at the same time. But later, when the specialist in this line has such an evolutionized organ of faith that he can evoke well-cooked meals without a cook, then the cook may also retire with the digger and carrier, and all three may gain a faith that rests upon proved facts, which of course is not the genuine kind that rests upon the evidence of things not proved.

But this is no oblique skepticism of the statements made in Mr. Ingalese's volume. We are in an epoch when no one should dare to say that anything is impossible, when the impossible is continually taking place all about us. So we may well give heed to any man who has delved into the invisible mines of the universe and discovered the rare jewels that may be had for the asking. In one of the cases cited by Mr. Ingalese, we learn of a poor lad who kept making a mental demand for a small strip of carpet to put before his bed. The carpet came, by physical delivery, and everything else the lad afterward wished. Whereupon, says our author, "if you can demonstrate a piece of carpet three feet long, you can demonstrate a million dollars. If you can cure a headache you can cure in the course of time any disease; \* \* \* "If you can be happy a week you can be happy for a lifetime, because what can be done in a small degree can, with persistency, be done in a large degree." \* \* \*

"Each of you can do with your knowledge what you choose. *This much is true, if you persist for two years to consciously use these laws in your daily affairs of life, by the end of that time your environment will have changed sufficiently, and demonstrations enough will have been made, to prove to you that you are dealing with Law.*"

The picture of the author which is given in the front of the book, carries the impression of physical, spiritual and material prosperity, and hence is a convincing demonstration of the principles which the author advocates.

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*"Never permit yourself to make any decision of importance while you are in a state of depression."*

## Extra! Extra! All About—!

LOUISE RADFORD WELLS.

This is *really* an "extra." You can see for yourself that I have boldly usurped *all* the editorial space myself this month, but then I had some important things to say. And the most important of all is almost as much "news" to me as to you. Here it is:

WITH THE MAY NUMBER, THE PRICE OF NEW THOUGHT WILL BE RAISED TO ONE DOLLAR PER YEAR!

Doesn't that surprise you?

Well, it surprised me!

When in December NEW THOUGHT I was writing—with what was meant to be a generous consideration of our \$1 a year competitors—of the justice of the \$1 price for a magazine, I had my own mind definitely made up, just the same and just as firmly, that NEW THOUGHT would stay at 50 cents for many years to come. And when, afterward, I got a letter from one of these competitors in which she said, "I see you are educating your people up to the \$1 price," I smiled at the mistaken assumption, but said nothing. Because truly I hadn't the slightest idea in the world of getting down off my 50-cent perch!

Yet I think it was *just about two weeks later*—or thereabouts—that a new aspect of the question was presented so forcibly to me that I found myself clambering off that cherished perch with celerity and dispatch.

However, I'm not going into details here, for I have sent to each subscriber to NEW THOUGHT a full and personal letter, telling them not only of the change in price to take place, and the reasons, but making ample provision for their own special interests and privileges. If YOU haven't had such a letter—through an incorrect or incomplete address, or through a mistake in Uncle Sam's mails—tell me, and I'll mail you a duplicate letter at once.

Remember, with May NEW THOUGHT our domestic subscription price will be \$1 per year—Canadian and foreign subscriptions \$1.50 per year. UP TO MAY 1ST, SUBSCRIPTIONS MAY BE SENT IN AT 50 CENTS PER YEAR. But on May 2nd—well, then the *new* price must accompany all subscription orders. So if you want to subscribe for yourself or for friends, better do it before May 1st, and save 50 cents a head!

You can subscribe for as many years in advance as you please—two or three, or four or ten—or twenty, if you feel so minded!

(Regular subscribers have, of course, received my letter and understand fully their terms of subscription, privileges, etc. The above statement is for the casual reader or any who wish to take advantage of the present rate before it is withdrawn.)

What will NEW THOUGHT be at \$1 a year? Why, better and stronger and warmer-hearted and more helpful, I hope, with each issue. Certainly the plans I have under way promise a great in-

crease in power, influence and an ever nearer approach to the lives of our subscribers—and to their problems, material as well as mental and spiritual. For above all things it is my ideal to make NEW THOUGHT a "bureau of practical aid," and every slow step I take forward is measured with this end in view.

You will be glad to know that "the panic," "the bank scare" and the other bogies didn't even ruffle our feathers, but that these winter months have been *the most prosperous* NEW THOUGHT has ever experienced. Our subscription list has grown and our business has entirely out-leaped again its quarters and office force. I've got to expand again! I begin to understand how mothers must feel trying to make a wardrobe stay adjusted to a growing child. My child simply won't stay fitted. However, I WANT it to grow, so shouldn't grumble at the increasing responsibilities.

Just one more number of NEW THOUGHT at the old 50-cent rate! How I wish I could make these last two issues of the "old regime" speak to you fully my deep warm appreciation of the personal quality of the friendship you have given and give to NEW THOUGHT—and to me, too, I am glad to say. The letters which flow into our office with every mail are so generous, so loyal, so appreciative, so tender, even, that I can hardly think what words in return could pay half the debt. For such letters are truly an inspiration and strength in any work, and if in past times of stress and struggle, "peace, poverty, hard work and no pay," as a friend of mine says—the effort might have seemed for one moment now and then "not worth while," your letters must have made it ever and always more than worth while. I do honestly hope I give something to you of myself and from myself—I try to. I do honestly know that you give much and more to me every day of my life. So I think of NEW THOUGHT—and you—and me—as parties to a sort of reciprocity treaty in which each gives all he has and gets all that can be given.

Isn't that right?

LOOK AT YOUR WRAPPER! AND IF IT ISN'T PAID AHEAD, SEND YOUR FIFTY CENTS IN BEFORE APRIL FIRST! Be sure, now!

Now, let me see what else! Oh, yes. Here are the prize winners in the January "nonsense" contest:

First prize, \$5, Alice Martin.

Five prizes, \$1 each, to: Mrs. F. S. Younggreen, Mrs. E. G. Darrow, Mrs. E. W. Evans, Geo. W. Thompson, Miss L. O. Haze.

Fifteen prizes, each a copy of "The Law of the New Thought," to: L. A. Shafer, H. R. Robinson, Miss B. E. Smograss, Isabel Goodhue, Ben Phillips, R. T. Lyle, Mame A. Starr, Box 317, Mrs. M. V. Cheyeland, A. N. Spicer, Mrs. W. H. King, Mrs. L. M. Hughes, Mrs. James S. Sisson, Mrs. C. R. Riggs, Mrs. K. C. Turell.

And here are the winners of the February contest:

First prize, \$5, Mrs. Herbert R. Smith.

Five prizes, \$1 each, to: Mary Armstrong, Mrs. B. W. Calhoun, Mrs. E. R. Vincent, Bess E. Gardner, Mrs. John B. Martin.

Fifteen prizes, each a copy of *Nuggets* of the *New Thought*, to: Mrs. M. A. Persons, Anna M. Ford, Mrs. C. A. Scheffer, F. W. Hampton, Mrs. Matilda Donnan, Elizabeth R. Coddington, Martha J. Keller, Sophia Marsh, Stella Fritchman, Miss Florine Folsom, Frederique S. Youngreen, Mrs. E. L. Lewis, Alice Martin, Mrs. N. Cleveland, M. E. Webster.

They're mighty good, aren't they? But so, indeed, were hundreds of others. It was hard to choose between the specimens submitted. I can assure you I was positively awed at the display of cleverness and wit! I'm going to print some of the verses following this—if there's any room left on the page. If not, probably you'll find a few stuck around in April *NEW THOUGHT* (which, by the way, is to be the best *Easter* number you ever saw! Better send copies to all your friends.)

#### A FAVOR TO ME!

LOUISE RADFORD WELLS.

I want to ask a favor. And it isn't a favor to *NEW THOUGHT*, but just to ME, personally.

For a reason, I want the names of *dealers in photographic supplies* in all the large cities and small towns. *DEALERS*, mind—not photographers, unless the latter sell cameras and films and all manner of photographic supplies.

These names are hard to get hold of.

Can you give me the names of a few dealers in your town? Department stores frequently carry photographic supplies, and when they do, such names are of use. You understand what I want, do you not?

If it isn't too much trouble to send me the names of the dealers in your town (or, where you are in a big city, of as many dealers as you can think of), either by letter or post-card, I'll acknowledge the courtesy on a clever little souvenir post-card ("Keep on the Sunny Side of Life").

I'd like the names *right away* quick, however. Is it troubling you too much?

"A limerick Oi wrote ye,  
Since that's phat ye're wantin';  
An' becuz me transgresshuns  
Me hear-r-t do be hauntin'.  
Oi sind ye a dollar, so big an' so broight,  
Ut runs darkey and haunter clar out of sight."\*  
(\*Referring to Miss Wells' darkey story in December *NEW THOUGHT*.)

"Little Miss Muffet,  
Sat on a tuffet,  
Looking her balance sheet o'er;  
A big new subscriber  
Sat right down beside her,  
But she only said, 'More! Oh, more!'\*\*

"Sing a song of *NEW THOUGHT*,  
A pocket full of cash,  
Renewals by the hundreds are coming in ker-splash.  
When the mail is opened, the checks the story tells,  
And isn't that a dainty dish for Louise Radford Wells!?"

"Sing a song of *NEW THOUGHT*,  
Full of hope and cheer,  
Ten Dollars' worth of sunshine  
For Fifty Cents a year.  
Send along your money  
And see Louise skidoo  
To put your name upon her list  
And send *NEW THOUGHT* to you."

"Said Simple Simon to the Newsman,  
What have you there for books?  
I'll buy this little magazine,  
Because I like the looks.'  
The Newsman said to Simple Simon:  
'You're brighter than you look.  
For my *NEW THOUGHTS* are now all sold—  
I've filled my pocket-book.'"

"A journal there is, named *NEW THOUGHT*,  
Whose pages are eagerly sought,  
Miss Radford inspires them,  
Her glowing mind fires them,  
And if you don't buy them—you ought!?"

"Louise Radford Wells of Chicago,  
If she knows how to make her jaw go,  
Just as well as her pen,  
Or half as well—then  
She must talk fit to beat all Chicago."

"Dicky, Dicky, Dilver,  
Had fifty cents in silver.  
I'd give a pin  
To see Louise grin  
When Dicky sends his renewal in."

"See-saw, Margery Daw,  
Sold her bed and lay on straw,  
And with the money she fairly flew  
Her *NEW THOUGHT* subscription to renew."

"Little Polly Flinders  
Sat among the cinders,  
Reading a copy of *NEW THOUGHT*.  
Her mother came and caught her  
And praised her little daughter  
For doing just the very thing she ought."

An educated, refined woman of forty would like position as companion; traveling or home. Address, Mrs. Mary Etta Scott, Mt. Vernon, Iowa.

Middle-aged lady, plain and neat, as house-keeper for widower and boy, eleven years. Three miles from Eugene, Ore. New Thought believer or one acceptable to it preferred. A good home assured to the right party. M. A. Wackerly, Eugene, Ore., R. F. D. No. 3.

## Ways to Earn Money.

### A PAGE FOR EACH OF US BY ALL OF US.

#### TO HOMESTEAD—OR NOT TO HOMESTEAD.

“Louise Radford Wells:

I have been reading the discussions regarding homesteading, and thought I might let a little disinterested light shine upon the subject. There are two classes of homesteaders—first, those who have not the means wherewith to purchase a privilege to a small portion of the earth’s surface, and, second, those who have the means but wish to save them by accepting as a gift such land as the government has to give away.

It must be remembered that our homestead laws are not founded upon a principle, but a policy. The government does not seek to restore to the individual his natural right to the soil; if it did the homesteader would be given possession of a tract of land, to be his for use so long as he desired it, and which would revert again to the government whenever he ceased to live upon it and use it. There would be no expense attached to the transfer, nor rolls of red tape, extending over a period of from five to seven years, to be unwound. The gift would be a free tenure so long only as the homesteader exercised his right to the possession and use of the land.

The policy upon which our homestead laws are based is strictly a commercial policy. It relates *not to the welfare of the individual*, but to the volume of wealth that it is possible to produce. If the government should add a section to the homestead laws requiring the homesteader to pay \$50 an acre, cash in advance, for the land, all homesteading would immediately cease, and all government land would remain unproductive and *non-competitive* in the market where the *non-producer purchases that which he consumes*. In order that the army of producers may be augmented, thus cheapening the products to the consumer, the *rulers* of this country, who are, invariably, *non-producers*, have thrown out the bait of a free homestead. Now, don’t swallow this bait for a minute; look at the proposition from your own individual standpoint. Is it a *free gift* or does it *cost* something? If the latter (and it surely does), then, how much, compared to land bought from private owners?

In arriving at the result of the comparison you must take the same series of years, and also consider the peculiar environments in each case. The quality of land is essential as to productiveness, but not more so than the relative value of what you produce and what you consume. Remember that there is only one value in land—use value. Intrinsically it is worth nothing, whether lying a half mile from the Chicago city limits or in the heart of the White Earth Reservation.

The question is, then, can you at the end of five years be better off financially, morally, socially, and attain to a greater height of ideals by taking a homestead or by buying land at a given price, with reasonably certain environments? Any solution of the problem will not be applicable to any two persons of materially different ideals,

hence it must be sought from the peculiar standpoint of the individual.

If you simply want a place to exist and a chance to produce as much as you consume, then take the homestead. And there is no use quibbling about where it is, for if you can’t produce enough to keep you alive on any homestead you’d better get off the earth. But if you want to *live—live as you have a natural right to live in this world*, then there is not a homestead left upon which you can do it. Keep in mind that it is your *product and not your welfare* that is regarded by the homestead laws.

Let me revert to the two classes of would-be homesteaders: first, those who have no means. Without going into detail and giving numerous reasons, my opinion is that the hardships of every nature endured by numerous homesteaders in the Mississippi valley during the past thirty years are tenfold greater than the benefits. This opinion is based upon personal observation of results throughout all the states east of the Rocky mountains. Under the most favorable circumstances the homesteader almost invariably lost his land, and with it went from two to ten years of the best part of his life. My advice to the man or woman without money, who is listening to the call of Nature to come back to the land, is, rent a patch, no matter how small, in a densely settled, *productive, enlightened community*, and at the end of five years you will have gained as much materially and will have had at least a chance to live your ideals. It is this chance to live, be something and do something that counts; without it the simple fact that you “own” the land upon which you live amounts to nothing.

As to the second class—those who have some means but wish to reserve them: Whatever the sum may be, invest one-half of it in unimproved or partly improved land that, by location and the force of commercial evolution, is bound to increase in value. At the end of five years you will have lived, and your land will be worth five times as much as the best government land you can get. For instance, prairie land on the White Earth Reservation is selling for from \$10 to \$20 per acre. It is the same kind of land as sold in central Iowa forty years ago for \$4 per acre, and which is now selling for \$135 per acre. Suppose you have a thousand dollars—that would buy eighty acres. If you did nothing but make hay of the grass that grows upon it, it would pay the purchase price in five years, and at the end of that time the land will be worth at least three times as much.

Taking everything into consideration the homestead costs more than any land, anywhere, at any price—if you want to *live*. M. K.”

A clear, logical letter. For the man who has any money to expend for land, I, too, would say, “Buy—not homestead.” But hardships and all, would it not mean eventually a fuller life for a young man to “take up a claim” and work it into

productiveness than to remain in a city at low wages or under apparently "hopeless" conditions? I say "apparently" because I don't believe in hopelessness. Could he not wrest from the soil in the term of his apprenticeship his living and his future, which should mean a fuller taste of "life,"—in your definition of which I agree?

I know of four young people who took up four adjoining claims. They built but one house—one quarter of it being on each claim—and in this house they lived in light-hearted companionship. They had all sorts of rustic pleasures, would drive fifteen miles to a country dance and enjoy every minute of it. One of the girls after six months said she had had four proposals of marriage, where in her own home town she had been regarded as "rather on the shelf"—said she had met some of the finest men and women it had ever been her fortune to meet; that there were Harvard and Yale men "farming it" in the vicinity and she "hated" to come back to "civilization." So there are two sides to the picture, and as I have said before, my own cousin seems to have secured a comfortable farm and a cozy home, has started a little cross-roads store and speaks of the pleasant social life which exists. So there you are! Your side has, however, an immense amount of common sense to give it weight, and I hope it will be read and pondered by all who are weighing the question: "To homestead—or not to homestead."

#### KEEPING CELERY.

"Dear Miss Wells:

Replying to M. S.'s inquiry for keeping celery: Do not bleach it much. Before digging up to store cut off the leaves. Allow all the earth that will stay on the roots. Stand in rows in earth (should be in a cellar with some light, the more the better). Place a board between each two rows. Sprinkle with water. The best kinds are the purple varieties for flavor and keeping qualities. For bleaching the plants before lifting to store, use sawdust. Place a board on each side of row, with stakes—boards about six inches apart. Fill up, as plants grow, with sawdust instead of earth and you won't be troubled with rot.

If you would be interested in a Canadian experience in homesteading, say so. E. B."

I "say so" at once. Of course we'd be interested. Write us. Thank you for the celery wisdom.

#### CELERY.

"Miss Wells:

In answer to M. S. in January number: If she will get seed of Giant Pascal celery she will find it a fine variety for keeping. It is large and juicy and will not rot. S. V. H."

Thank you!

#### WHO KNOWS?

"Dear Miss Wells:

Can you, or any of our dear readers of NEW THOUGHT give me any information as to the

"Merry Go Round" business? Would like to hear from some one that has had considerable experience in this line.

Would like to know if it is profitable, and could it be handled nicely by two respectable men.

Mr. S."

Here's something else I know nothing about, but out of our 45,000 subscribers some one will answer from practical experience. We will all be interested.

#### CELERY LAND.

"Dear Editor:

In answer to E. A. H.'s query regarding celery lands, will say: Write to the business association of Kearney, Neb., and they will tell him all about the land lying south of that city, just across the Platte River, perfect for that purpose. Celery is raised and shipped by the carload there. No irrigation, as water is near the surface. This land is about two miles from Kearney, a city of about 6,000.

Y. A. F."

#### ONE MAN'S CELERY.

"Dear Miss Wells:

Enclosed find copy of an article published in *The Packer*. Thought you'd especially like it at this time. As soon as I get a little more settled I will write for some 'pointers' and try celery culture here on a small scale. Should I get anything that would help out others wishing to try this, will send the information to you.

C. H. N."

Indeed I'm obliged and shall be glad of all further information you secure. Here is the clipping you enclose:

"From one crop of celery on one acre—58,800 sets—I cleared over \$2,000 net," writes Miles J. C. Himon, Tyler, Texas, in *The Packer*. "It costs me about \$100 for commercial and barnyard fertilizer to bring an acre of celery to fruition in sixty days. It costs one about \$140 per acre to cultivate and market one crop of celery. I calculate the total cost of producing an acre of celery at \$250. I sold my celery on an average of 8 cents a bunch, and on an average of 60 cents per dozen bunches. I have three acres in celery, produce four crops a year and have ready sale for all I can gather; but as it matures very rapidly there is necessarily a great waste. If I could get plenty of labor at the right time and had storage facilities, I could net much more per acre."

#### SWEET POTATOES.

"Miss Wells:

Will you please ask A. N. the kind of soil, potatoes and the climate where raised; also describe hot beds, how made, and dimensions, as I am much interested in agriculture in all its details.

A. R. L."

Read the next letter and you will see that W. H. offers to give the information you desire about hot beds, etc. Will W. H. and A. N. write in as fully as possible?

## ABANDONED FARMS.

### NEW THOUGHT.

The way to get a homestead is to come to New Hampshire and buy one of the many abandoned farms. Some have good buildings on them and can be had for from \$400 to \$1,000—60 to 125 acres, cut from 10 to 25 tons of hay now. Owners of them live in the village. These farms are three miles back in the country—in some cases eight or ten farms in sight of each other. I know three good farms now to be bought cheap. All have good buildings. Will keep from four to ten cows, and the horses or oxen needed to do the work. Milk sold, to go to Boston, and brings 32 cents at depot for 8½ quarts. Many of these farms in years past raised 100 turkeys, kept from 100 to 250 sheep, and can again; also from 100 to 1,000 hens. Eggs bring from 18 to 40 cents per dozen, butter from 25 to 35 cents, potatoes 75 to 80 cents.

Surplus hay sells for \$12 to \$14 per ton, wood from \$4 to \$8 a cord. All of these farms can sell a little wood and hay if the family should need a little money extra at times. Fine spring water, never fails, runs to the house and barns, also well and pump to same.

Some of these farms were valued as high as \$7,000 in 1864 and 1865, when wool was worth \$1 per pound, and will be again in less than twenty-five years.

Ex-President Cleveland bought one of these New Hampshire abandoned farms a few years ago. I bought an abandoned farm of twenty-five acres forty years ago, when a young man, and am still a young man. Can run and jump with any of the boys now. Keep house alone and take boarders too in summer. Come to the old Granite State and live and enjoy yourself. C. P. K."

I'm a little skeptical on the abandoned farm proposition. Why "abandoned" if possibilities are so good? I should imagine *one* person might take even the poorest farm and support himself, but to make it earn enough to bring up, clothe, feed and educate a family, that is another thing. Wouldn't these abandoned farms require a good deal of fertilizing and treating to be made productive? I think it might be practicable for some enterprising man or woman to buy a small farm just as a place to take summer boarders, relying on the latter for money, but if I were a prospective purchaser, from the standpoint of wringing a living out of the soil, I would want to keep a keen eye open in considering an abandoned farm. I thank you for your offer to answer further inquiries. All that can be answered through the columns of *NEW THOUGHT* I shall very gratefully refer to you. We do not, however, give names or addresses.

## GIVEN AWAY!

"The Future Commonwealth" with every 25-cent purchase of Albert Chavannes' books, 15 cents for one book or two books for 25 cents. Of the *Secret of Life* or "Vital Force" and "The Nature of the Mind," W. E. Towne says "they are the most interesting books on these subjects ever printed." There is also "Mental Science," "Magnetism," etc. Send for catalogues to Mrs. C. Chavannes, 308 4th Ave., Knoxville, Tenn.

## CROPPING IT.

### Dear Miss Wells:

I have been greatly interested in the discussion of ways and means to get a living. The articles on homesteading, especially, took my eye. Let me put my ear in, please.

Those who are willing to work and have small capital, come to Kentucky—Christian county. You can get land on your own terms—after you are known. Some of the land is fine. Some is very poor.

I know men who, in fifteen years, have amassed comfortable fortunes, beginning as poor boys on farms. I know others who have failed. Any man who will work can get rich and have a good living and good associates while he is doing so. The Kentuckians are mainly old Virginia stock, the best on earth. But they ask people to mind their own business.

If any one wishes a fine home in a fine community, let him arrange with some farmer in Christian county to 'crop' for him. The farmer will furnish his cropper with a cabin, work stock, implements, seed, and will stand for him at the grocery for a limited amount, and will give the 'cropper' one-third of the crop.

The cropper can pasture a few head of stock and hogs. He is allowed a garden patch and the privilege of keeping fowls. His entire time is not taken up by the cultivation of the crop and he can work out and make a little on the side.

I recommend this because it takes a very small outlay and when one buys there, after living in a place a year or two as a cropper, he can know something about the land and community. In this way a man with no money at all can get a start. A cropper does not make much, especially if he is improvident, but it is better to start small, with little invested, than to go West, invest all, and lose all. Here you are safe. Nearly everything that can be raised in the temperate zone can be produced here. Markets are good, schools only fair, churches tolerably numerous.

There are drawbacks, but all in all, if you will work half as hard in Kentucky as you will have to work in the West to live, you will be comfortable and in less time than you can earn a home in the West you can have a nice home here. H. B. S."

The idea of testing a locality by "cropping" before buying is a sensible one, and might advantageously be followed by would-be purchasers. I thank you for your offer to answer further inquiries.

## BOOKS

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From many kind words for "Rays of Thought" we select the following: Ex Prof. Hy-lop, Columbia University, says, "A glance at the contents shows me I wish to read it all"; Elbert Hubbard says, "Rays of Thought show a deep insight into things"; Luther Burbank, Cal., is kind and commendatory; Prof. Mangold, University, Pa. "Expresses a wish to hear more from the writer".

## HOW TO SET SWEET POTATOES.

Dear Miss Wells:

A. N.'s crop of sweet potatoes was very good indeed. However, I would like to suggest a few improvements. The plants should not be set until from six to ten inches tall. This requires but a few days in the hot bed.

Now we are ready for the setting. You say 'anybody can set sweet potato plants.' Well, maybe they can, but there is a right way and a wrong way, and it makes a difference of bushels when you come to the harvest.

There are many joints on the stem of the plant. From these joints come the shoots for potatoes. Now, you see, if we bury three or four joints we will have more potatoes in a hill than if we bury but one. That is why we want the plants large. Now, cover the plant, all but the top. Be careful not to cover the bud. This gets several joints underground.

It is not necessary to set the plant perpendicular. A good way is to open the soil with the hand and lay the plant sloping along the ridge at an angle of about 45 degrees. This is better than using a stick, for a stick packs the soil—thus the plant does not start up so well.

Plants should be about 8 inches apart in the ridge.

A little care along these lines ought to double the crop. Try it.

If any reader wishes instructions for preparing hot beds, etc., I will be glad to give it. W. H."

Your letter very completely answers some of the questions of A. R. I. above, and you see we are still looking to you for more information. Thank you for both past and future favors.

Miss Wells: ANGORA GOATS.

I wish to know more of the Angora goat business of some one that has had success with them, for the fleece—principally the remuneration of the business, cost to get started, number to start with, locality, climate, the market, etc. Where and what party can I get them from? T. E. B."

Some of our subscribers will answer these questions for you, I know.

## NOODLES.

"Get some one to, or the lady who made a success of it, give us a good recipe for making noodles to place on the market. I think it is an excellent business for this country. Think it was an article called 'The Noodle Woman.' Give us her recipe or, better still, her name and address. We could then write her. M. E. D."

If you remember, "The Noodle Woman" article was copied from another paper by one of our subscribers and sent in to us, so we can't get that

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recipe, but perhaps somebody else will come forward with a recipe just as good. Who of you makes the most superfine noodles?

#### MAIL ORDER BUSINESS.

“Dear Miss Wells:

Help me out a little, please. Am anxious, too, to become better posted on the ‘mail order subject.’ You state you explained in March, 1907, NEW THOUGHT. I have a copy and referred to it, but fail to find it. Possibly the other inquirer will do the same.

Do you refer to the book published on the front page at \$1? Tell us inquirers who pester with questions, through NEW THOUGHT, if the \$1 book is a thorough adviser for a beginner in the mail order business.

INQUIRER.

P. S. Your magazine is worth \$1 per year and should be that price.”

I made a mistake. The article was in NEW THOUGHT for February, 1907. The book to which you refer is a good adviser for the novice in the mail order business.

#### THE COLONY “BEE” BUZZES SOME MORE.

“J. B. C.:

Your letter to NEW THOUGHT readers on the subject of homesteading echoes my sentiments to a T, and there can be no reason why the plan, as explained by you, should not prove feasible. An organization of earnest people, with some capital to command, would follow immediately (I believe) such announcement, and if anything more comes of your practical suggestion, just count me in as a charter member.

W. A. S.”

#### TALKING ABOUT FARM LIFE

“Dear Miss Wells:

Let me see if I can help you out with that idea simmering around in your brain, with no time to ‘come to a boil,’ even with the help of the ‘fireless cooker.’

Well, here is my idea, or is it ours? I got it a year ago from reading about the peasants of Russia and other lands. There the farmers live in villages and cultivate the land around them. I think the ideal farmer’s life would be for them to build their homes together in the center of a tract of land, then there would be no more lonely farm houses, the wife alone all day. Then, after the day’s work was over they could meet and exchange ideas and if help was needed it would be near. The boys and girls would not be so anxious to leave for the city just when they are most needed and can be the most help, or the parents to move to town soon as they have made enough to live on. I don’t suppose a town of retired farmers is as dead as Pompeii, but it is dead enough for all practical purposes. Several people could club together and buy or homestead a tract of land and lay it off like the spokes in a wheel, the hub to be the village of homes.

F. K.”

I agree with you that a “hub” of homes with the farms outlying would take away many of the disadvantages of farm life. Do you know, many—nay, most—of the disadvantages in any walk of life can be made to disappear through co-operation? And yet people won’t co-operate! Too bad, isn’t it? I print your idea and it will no doubt bring forth good fruit.

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Patients gain from one to nine pounds per week, the average being about three pounds. Corpulent patients lose their superfluous and abnormal flesh under the same process, but more slowly than a gain is effected.

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Building a perfect man, symmetrically developed.

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Relaxing and resting overtaxed nerves and organs, while supplying force and energy.

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Magnetism and the elements of vital power go with a perfectly normal body, and as our building process is carried on, the increased power is strikingly manifest.

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## BUILDING HEALTH

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"Dear Miss Wells:

Will you kindly tell us, through the columns of NEW THOUGHT, just how to prepare rice as an article of diet so we may secure the same results in upbuilding our bodies that the Japanese get?

T. P."

Use a double boiler and if the rice is to be eaten as a vegetable boil in salted water—plenty of it, so that each kernel will "joggle" about by itself and be an individual kernel even at the end of the boiling. If the rice is to be eaten as a porridge or "mush" cook in milk. If you will use a double boiler, plenty of liquid, and drain the rice when tender, you will have a dish of tender but unbroken kernels. There are many ways of cooking rice, and I hope some of our readers will write us their special way.

\* \* \*

"Dear Editors: A subject I should like so much to see exhaustively discussed in your magazine, soon, is the *liquor* habit, causes and cures by all methods, according to temperaments, training, etc. Can you please refer me to articles at present treating of the subject authoritatively? All of which will wonderfully fill a personal need and I'm sure be of universal interest. A. M. W."

I shall welcome such a discussion. Let me start it by saying that *perfect nourishment* will go a long way toward stopping or reducing the craving for stimulants. If I wanted to cure a man of drunkenness I'd look after his diet with an eagle eye. I'd feed him *perfectly*. I'd give him quantities of fresh fruit, and have it always at hand. This would be the foundation on which I would build. The milk diet is a wonderful agent in controlling the taste for liquor, because it keeps one nourished *every moment* and the stomach doesn't have time to cry out for anything—indeed at some stages the thought of taking anything more into the stomach is nauseating.

But to cure the liquor habit, one needs two things—*desire* on the part of the one to be cured, and the understanding, uncritical, unobtrusive but ever-present aid of one friend or relation or companion. For the desire to overcome pales at times under stress, and then is when the burden must shift itself to the friend, and be carried firmly and watchfully until the "patient" has got his grip again.

As to articles on this subject, most libraries carry "Poole's Index to Periodicals," and in the index are listed all magazine articles. Under "Liquor" you would probably find a list of many articles on the subject, and in the reference room of the same library you could examine these magazines and read such articles. If any of our readers have noticed articles on this subject within the last few months no doubt they will write in, and such recent magazines you can purchase of the news companies or direct of the publishers.

But in any form of "cure," diet and attention to the bowels form a wonderful factor.

"Miss Wells:

Would not this be a better argument than 'the best' as given on p. 31 of January NEW THOUGHT: Vegetarianism thoroughly eradicates all those cravings in the stomach known by the multitude as hunger, faintness or gnawing, etc., but which in reality is appetite, a craving for stimulants? Hunger, like thirst, is located in the throat. Why should we yield to a craving for this stimulant—meat—and condemn humans for not overcoming a much more ferocious appetite? God forbid!

MRS. S. W. S."

That might be a "better" argument if it were a true one, but vegetarianism—just because it is vegetarianism—does not overcome "hunger, faintness or gnawing." Correct diet, whether vegetarian or meat-eating, will satisfy such cravings, but a vegetarian diet, if imperfectly selected, leaves one with as many "cravings" as an imperfectly selected diet which includes meat. The ordinary meat-eater has no more craving for meat than a vegetarian has for a salad—each satisfies hunger and pleases the palate, as the case may be. He has no "appetite" to overcome, any more than the vegetarian has an appetite to overcome in a liking for green peas—he simply eats meat because he considers it a legitimate article of diet. To convince him to the contrary you don't have to fight against "appetite," but only against inherited customs and prejudices and his individual reason.

By the way, speaking of vegetarian substitutes for meat (and I do not need to emphasize the point that few vegetables are substitutes for meat, and that care therefore should be taken to include some one or more of these few in one's daily vegetarian diet), here is a recipe for lima bean puree, sent in by one of our subscribers. It is rich in protein:

LIMA BEAN PUREE.

"Give the beans a bath of over twelve hours in slightly salted tepid water until they begin to show sprouting, which gives them their delicious flavor. Remove the hulls. In boiling remove every drop of first water by rinsing after pouring. They quickly become tender and being rich in elements do not require much doctoring. They are best thinned with plain milk, also with olive oil dressing for salad.

MRS. E. M."

\* \* \*

"Miss Wells:

The scathing arraignment of tobacco by H. S. N. is quite interesting, but should be taken with a pinch of salt. He seems to have a special grudge for the 'weed'—perhaps his father punished him for attempting to use it before he was self-supporting. We all know that using tobacco is a vulgar habit, but most any habit is vulgar, unless it's the habit of being good. However, if 'H. S. N.' was a New Thoughter he would admit that all things are good. I know physicians who would not go near any contagious disease without tobacco. I also know that tobacco is

valuable in many ways, and so is whisky, morphine, and in fact everything in its proper place. This sixth generation business is all tommynot. I know young men whose fathers used tobacco all their lives and the children would not think of touching it; also others whose fathers were the lowest drunkards, who despise whisky. Then to reverse it I know young men from the best families who use both tobacco and drink—one in particular, a minister's son, who is a hopeless degenerate. So it is plain that the theories of past centuries, handed down by our forefathers, will not wash at present. The people are beginning to sit up and take notice. I would like to say much more, but as I have already encroached on space will conclude by advising H. S. N. to avoid tobacco.

J. L. C.

I smiled when I read your letter, as well I might, for H. S. N. is Mrs. H. S. N., and I'm quite sure she'll "avoid tobacco!"

I do not think she meant to imply that the habit was necessarily handed down, but that, as a result of the habit, physical defects were transmitted to the children. I am not much of a believer in physical heredity—that is, unconquerable physical heredity—but would be glad to hear what students along this line have to say as to the effect of the tobacco habit upon possible posterity.



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With two doors

### ADVANTAGES

- 1 Cooks entire meal over one burner, any style stove.
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- 4 Food always steaming hot.
- 5 Food not spoiled by waiting meal.
- 6 Saves 50 per cent. in food.
- 7 Meats always tender. No evaporation. Saves 25 per cent. in meat bills.
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Because I have a better way of insuring a perfect complexion, so that the pores are cleansed, the skin left soft and sweet, all little scales and roughnesses removed, and absolutely no "shine" to follow. You can't be pretty unless you're clean, yet you can't use soap on your face and have a good complexion.

I USE instead, BEAUTY BAGS. I don't sell these; haven't time to bother. But you can make them for your own use, just as I do for mine. They're the simplest things imaginable, take 2 seconds to make and cost just about half of nothing! A London firm got the directions from me, and went into the business of making Beauty Bags—what do you think of that? You can do the same, for all I care; or tell all your friends how. I'm not selfish, and the more people who benefit by my complexion secret, the better I'm pleased, for it will be a better-looking world!

Send me 25 CENTS and I'll mail you full written directions for making, and tell you how and when to use them

KATHERINE BOOTHROYD PALMER, Beauty Expert, 3411 Sheridan Road, Chicago, U. S. A.

Please mention NEW THOUGHT when writing to Advertisers.

## In Kettledom

CONDUCTED BY LOUISE RADFORD WELLS.

(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrencences" and claiming the beauties of life. All are invited to ask and answer questions.)

"My Dear Miss Wells:

Replying to your query about electric irons. The wire does not get in the way if it is properly adjusted. Attach it to the burner and then place the ironing board so that the wire will fall at the outside away from where the ironer stands or sits. I always sit on a high chair to iron. I used one all last summer and found it very satisfactory. A kitchen fire in summer is a thing of the past. A washing machine, Fels naphtha soap, cold or tepid water for washing, a mangle to screw on the table for the plain pieces—sheets, table cloths, napkins, pillow cases, towels, etc.; an electric iron for the other things; a fireless cooker, home made, and a gas range for baking, take all the discomfort out of the kitchen in summer—also reduces the number of flies.

There is no drudgery in housework except what we put into it by our mental attitude towards what we have to do. A pleasant book or magazine to read while turning the washing machine makes Monday's "bugbear" a play. Dishwashing is such a "bugbear" to many people. It was to me until I faced the proposition years ago that dishes *had* to be washed three times a day and there was no use *hating* the job. The *hating* didn't do the work—it only made it worse. I found that it *seemed* easier to wash pretty, dainty dishes than plain or heavy ones, so I always buy the prettiest I can afford to and *I just love to wash them!* When my boys were little fellows they always helped to dry them and put them away, and it taught them to be careful. Because they were pretty, they did not want them broken. This letter is altogether too long, but I thought a leaf from my experience might help some other friend struggling under the weight of household burdens. System is the keynote of successful housekeeping, but not so much system that no one wants to stay in the house! Don't let the work accumulate. Keep ahead of the work, and above all don't work until exhausted.

M. A. F."

Ah, you have the esthetic side and have learned that catering to it makes work easier. Aren't you sorry for the people who can't mix work and pleasure? I can remember that churning butter wasn't half bad if I could read a book at the same time, so I have a fellow-feeling for the "washer" plus a magazine. I hope some other of our readers will try softening their work a little in just such fashion. I know that habit sometimes leaves us with a feeling of "guilt" when we do our housework in any but the most uncompromising way—but why? Take a dose of magazine with a dose of washer—as does M. A. F.—and see if it isn't worth while.

"My Dear Miss Wells:

Can any of our readers tell me if they ever paint their stoves instead of blacking them? I hate blacking! And if they do, how do they do it and what kind of paint is used? I mean for heater and ranges.

C. Y. H."

I don't like blacking myself. I had some friends who painted their kitchen stove, but the paint came off thereafter on every kettle, pot and pan. Others who have had a more satisfactory experience, please write us.

\*\*\*

"Dear Miss Wells:

Some months ago a subscriber asked for information about electric irons, etc. It is not possible to have an electric iron (without great expense and trouble) unless you are supplied with "current"—but I enclose something *better*—a paper describing the "Alcohol Flat-Iron," which I can truthfully say after three months' trial I have found most satisfactory. I would have written you long ago telling about it, but I did not know where to obtain a circular describing it, or what firm manufactured such useful articles. I found the medium-sized iron best for ordinary purposes.

Some of the things I discovered about the alcohol iron and lamp:

You do not get hot and weary *tramping* to and fro in changing the irons on the stove.

It is clean and quite inexpensive. 'Beats oil hollow.'

You can sit on a high chair or stool at the table to do the ironing (awkward at first, but practice makes perfect).

The *heavy iron* (large one) presses men's clothes beautifully and saves quite a small sum by not having to send the trousers to the tailors so often. My husband now does his own pressing and is quite an artist at putting *lovely creases* down the trousers.

No *hot* fire in stove on a summer day; the iron is ready for use in a few minutes.

Even if you do not do much ironing it is convenient to have the iron when washing and ironing fine laces, waists, etc. The lamp gives a splendid light, is clean and, oh joy! no kerosene oil to offend one's nose.

M. A. B."

\*\*\*

"Dear Miss Wells:

I have used electric irons. They are a great saver of time. If connected from ceiling always keep end of board with iron stand on under the drop, then the cord does not get in the way. For those who haven't houses wired would like to know if they have ever used a gasoline iron. Ours does the work perfectly, can be regulated to the heat

# I Know All About Hair

Probably by this time most of you have read my little booklet on "The Care of the Hair: For Men and Women." If so, you know how simple are the rules which will both produce and retain healthy, beautiful, luxuriant hair. But when the scalp has become dry and unhealthy, the hair faded or broken, falling out or changing color, or leaving bald spots on the scalp, you need not only to adopt the scientific natural methods of restoring normal conditions, about which I tell you in my booklet, but should supplement this with the aid of additional nourishment for the hair roots, stimulation for the little oil glands, and should cleanse and revivify the scalp, freeing it from dandruff and making it active.

I recommend to you this month two preparations which I consider the best for the purposes in view.



## As a Hair Food I Recommend

### ELSPETH VAUGHAN'S RUSSIAN HAIR GROWER

This is an excellent hair food, so fine in my estimation that I have purchased all right to it from Elspeth Vaughan and succeeded her in its ownership. This food will give strength to the hair, produce a fresh growth, stimulate the necessary secretions and bring back life and vigor to the hair.

Price, per Jar, \$1.00

To Remove Dandruff, Cleanse and Stimulate the Scalp, I Recommend

### MY EGG AND GLYCERINE SHAMPOO

This preparation I consider the most excellent aid obtainable in the proper care of the scalp. It leaves the hair soft and shining, the scalp fresh and healthy, freeing it from dandruff, and is so delightful to use that one may sit in front of one's dressing table and shampoo the heaviest head of hair before one's mirror without the necessity of water or any "muss" until the time for spraying and rinsing.

Price, per Bottle, \$1.00  
Sample Size, 50 Cents

No more copies of my little booklet will be given away except to my personal customers. If ordering any of my recommended preparations, ask for the booklet and I will be glad to enclose it without charge. And, at any time, I am glad to tell you what I think of your personal difficulties with your hair, if you will write me for my advice.

#### ADDRESS

**KATHERINE BOOTHROYD PALMER**  
3411 SHERIDAN DRIVE, CHICAGO

desired and cannot explode; costs 2 cents for four hours' steady ironing. The only thing about it that I would call inferior to the electric is it must be generated. I have had mine four weeks and would not part with it for the price I paid (\$5). It is the same size of electric, has a small nickel tank near handle. You never realize how much time is spent in taking irons to and from the fire until you use either of these I have mentioned. I think it would be interesting for the readers of our dear little NEW THOUGHT to write how it came their way first. What do they think about it? Long live Miss Wells and our New Thought monthly.

MRS. C. W."

Who else has used a gasoline iron? You say it "cannot explode"—that would be a fine argument in its favor, for I thought gasoline was proverbially tricky. It would be rather fun to hear how the different subscribers first came to read NEW THOUGHT. Perhaps some will write us.

\* \* \*

"Dear Miss Wells:

I am going to give you a few of my 'short cuts,' and especially L. A. M., whose cry for help appealed to me. WASHING DISHES: Get the largest sized dish pan (agate), put it out of sight (mine is under the kitchen table on a small bench). After each meal serape all the dishes neatly, stack them in pan, knives, forks, spoons standing in can, and pour hot water over them. A half hour before bed time get out pan and with soap and a pinch of borax wash the dishes. Stand common ash strainer on tray and put cups two by two, then saucers on edge, then vegetable dishes, plates in rotation, then bowls. My agate pots I pour hot water in right after emptying. These are easily washed with the knives and forks. Let dishes drain in strainer, but remove tray from under. In the morning your dishes are dry and shining. Once a month give your range a thorough polishing. Put blacking, 'Dixon's and X-Ray mixed,' in vessel, stand a paint brush in it and stand out of sight but ever ready and when top of stove needs it, dig out blacking vessel, pour in a little water and dissolve contents and paint only the top of the stove, and rub or brush; as a parting lick, caress front

and sides. This keeps your stove in clean condition and does away with some drudgery. WASHING WINDOWS: Wash with chamois, wring out quite dry, pull out and wipe pane once. Let it dry off itself. You will be surprised how it will shine. FLOORS: Stain floors light oak. This stain hides dust. When dusty mop up dry—every day if necessary—it takes but a few minutes. When soiled mop with soapsuds. If you cannot stain floors, get oilcloth, 'carpet or inlaid wood pattern,' and scatter rugs or strips of carpets. These are easily run over every day with carpet sweeper until they require shaking and sweeping. If you cannot do either, paint your floor a dull yellow. This is the best color that will not show dust in cracks and corners. Treating floors first I consider very necessary for future short cuts already mentioned. WASHING: Cut up whole cake of soap or put scant teaspoonful borax or soda size of a pea, or a few drops of ammonia in boiler. When lukewarm put in clothes dry and let come to a boil, frequently stamping with stick. Take out and rinse well, empty boiler, put in clean water and repeat, meantime wash flannels and stockings; put ginghams (good) in boiler same way, but do not let come to a boil, then slightly rub. All stains must be soaked in cold water first—if not they will burn black. Have clean water every boiler full. Put clothes in warm water—cold hardens dirt, hot boils it in. Put piece of butter in starch to prevent sticking, and little borax dissolved. Use naphtha soap if you can get it and omit the ingredients for boiler. When SWEEPING: CARPETS dig out dust from corners and sides with broom and finish with sweeper, then use feather duster until a cloth is necessary. I would advise L. A. M. to get tight-fitting wrappers of different weights but dark, short walking length, turn-down collars and short sleeves; make an apron of oilcloth (rubber), dart it instead of gathers and put a generous size bib on it, and it must come down past any skirt. This is good on wash days and when mopping, and take off your change (afternoon) and wash dishes before bed time in it. This saves many a gingham apron. Washing dishes this way gives one a longer morning and a splendid, peaceful evening, besides I find I can keep dressed and look neater this way. If you can get triple-plated knives and forks and spoons, I would advise you getting them—these save scouring, and besides, if not washed at once, they will not corrode. Have plenty of tools—a potato peeler, meat chopper, canton flannel bags for old brooms, a sweeper, a wringer and a good mop—two if you can; when mopping up wet, follow with dry mop as you go along; this saves your hands and time. L. A. M. says she is slow by nature. Let her work by the clock, giving herself so many minutes to finish a certain work. As she sees time is nearly up, she will quicken her steps. Let her lay out her work every morning as

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Va., suffered  
from INGESTION and INSOMNIA. He

— was eating WATERMELON AT BED-TIME after two weeks use of DONOR POISE. Cure you, too, without medicine, OR YOUR MONEY BACK.

JOHN H. WEAS, MASONIC HALL

In Kettledom (Continued from page 21)  
than a hired girl will do, for with bearing children and bringing them up, besides all your chores, you are not a machine. Help your husband all you can, but let him understand you are *helping* him and don't expect to do it always. Teach the children order. Get flat bottomed agate cups, hang them up on three nails near the sink as their drinking cups, and teach them to bring them to the table at each meal. This saves nine sancers a day. Have pegs for their clothes, which teach them to hang up in order. Don't let them own you, but teach them to have consideration for you. When you have anything in your hand, don't throw it down anywhere, but put it right in its place. This saves tidying up. Getting back to the kitchen: If roomy, live in it during the winter. Have a table to dine from, also one to prepare on. If you haven't stationary tubs, divide it—half kitchen and half sitting room. Put an old square or strip of carpet over half, the other half stained, oilcloths near stoves. This can be easily moved.

(Continued on page 211)

Please mention NEW YORK

## By Retaining Electricity in Your Body

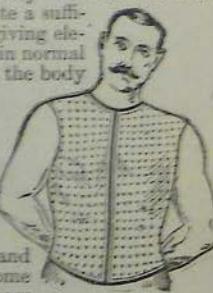
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## A Remarkable Free Book That Tells You How

We want to place in the hands of every person afflicted with disease—no matter of what nature or how long standing—a 44-page book that describes in plain understandable English, how to free one's system of disease and how to maintain good health by simply wearing certain described garments—that not only cause the human body to retain its naturally generated electricity—but aids the weak, diseased body to accumulate a sufficient quantity of this life-giving element, to keep one's blood in normal circulation—thus relieving the body of all disease breeding elements. This book describes and illustrates various garments (worn over the underwear) that can be bought for, from \$2.00 to \$20.00, depending upon the garment required—that will last for months and months and that will come nearer banishing all disease and keeping one in continuous health, than can any other known method of treatment. These garments are light; fit the body snugly and can be worn by anyone without the slightest inconvenience. There is nothing to equal these garments in the prevention of colds and consequent catarrh, rheumatism, lumbago, la grippe and kindred ailments. They keep the feet and body warm, because they keep up a perfect circulation. Cold type cannot possibly describe the valuable information contained in this truly remarkable book. You must read it to comprehend its value. It also contains the names and addresses of prominent men and women who enthusiastically praise this common-sense, Hygienic treatment. Many of them publicly announce that they have been completely cured of such ailments as throat troubles, muscular and sciatic rheumatism, asthma, indigestion, constipation, nervousness, insomnia, stomach troubles of all sorts—besides mental and physical weakness. Some of these patients describe most miraculous recoveries.

Simply send us a postal card asking for a copy of our book entitled "Health, How Maintained." It will be sent postpaid by next mail and upon receipt you will probably write us a note of thanks. *Address*

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**School of Unfoldment and Holy Spirit Healing,**  
402 Boylston St., Boston, Mass.

In Kettledom (Continued from page 22)  
up. Have rocker in corner and sit in it when mending or preparing vegetables. This rests your back for a few minutes. In Germany housewives bake large loaves of bread, tie a strong string to them and bury in the flour barrel in the flour. It has been known to keep sweet six months. However, I advise you to try it for two weeks. Bake more than needed at one time. The remainder experiment with.

When sewing sleeves, sew cuff on first, hem down on machine, then sew sleeve, shut cuff and all. This will save basting, besides gathering. Notch everything carefully first when cutting. This saves lots of trying on, basting and possibly ripping. If L. A. M. would like any more help or suggestions and I can do so, will be glad to do it. Any pattern she cannot get or wants I will send to her.

If L. A. M. has wood to chop, ashes to sift, cows to milk, butter to churn, and the feeding of live stock, I would advise her to adopt an orphan boy. There is always enough to eat in a farmhouse, and overalls and boots for week days and one Sunday suit is all he needs for some time. With a little mothering he will be quite willing.

C. E. B."

You're a fairy godmother—but a practical one! L. A. M. will certainly thank you for your kindly and full suggestions.

What a sensible idea as to the "orphan boy." Now why didn't I think of that? L. A. M.'s husband might not be willing for her to adopt a boy.

(Continued on page 24)

## EXERCISE DOES NOT DEVELOP LUNG POWER

Paul von Boeckmann, perhaps the greatest authority on respiration since the time of John Hutchinson, the celebrated English scientist who lived about sixty years ago, claims that so-called physical exercise does not produce large, active lungs. He calls attention to the fact that most athletes die of either consumption or pneumonia, diseases that cannot occur in persons with healthy lungs.

Exercise, he says, does, for the time being, improve the breathing function but its effect is not lasting, for as soon as an athlete discontinues active training, physical exertion causes him to become winded as readily as it would any ordinary person. The secret of permanent lung power is great chest expansion, which is not acquired by athletes in proportion to the development of muscle.

Mr. von Boeckmann's views on this matter deserve the greatest attention, for during the last eight years he has had under personal observation, no less than 25,000 subjects, in whom he made a careful study of physical characteristics, breathing power and health. It is the first time in sixty years that any one has made such an exhaustive investigation of respiration.

Mr. von Boeckmann is a strong advocate of respiratory gymnastics, claiming that this is the only method of preserving and strengthening the lungs. In one of his books on respiration, "Lung and Muscle Culture," he brings this fact strongly to the notice of his readers.

Those desiring a copy of Lung and Muscle Culture may procure same by addressing a letter, with ten cents enclosed, to the author, 851 Bristol Blvd., 500 Fifth Ave., N. Y. The Booklet is especially instructive in that it clearly defines correct and incorrect breathing by diagrams and illustrations, and gives a vast number of other important hints on proper breathing and lung culture.

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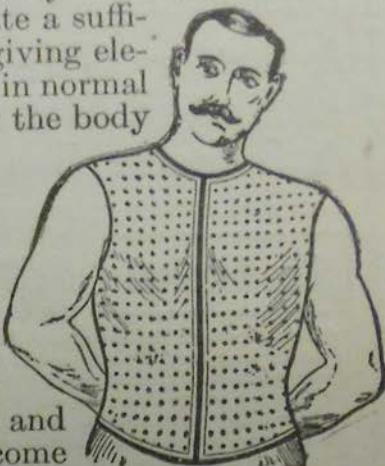
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In Kettledom (Continued from page 23) but he might be very much in favor of taking a boy from some of the institutions, and clothing, feeding and letting him go to school in return for chores and work about the house. L. A. M., why not make the experiment, taking a boy of 14 or 15?

\* \* \*

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3. I like a whiskbroom for sprinkling clothes. Use a whiskbroom to wash potatoes, carrots, etc., in a deep pan.

4. Yes, baking powder cans are very nice to bake bread in for sandwiches. You half fill them

(Continued on page 26)

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In Kettledom (Continued from Page 26) up in another large pan, rinsed with plenty of hot water—not warm—and laid on a cloth spread on a table so that each dish was tilted enough to drain. If your water is hot they will dry at once and be shining clear. This saves time, strength and dish-towels.

I see no objection to a string dish mop if one always uses hot, soapy water and rinses it after using. Do not wash kettles with it, or if you do, have a separate one and *always dry* after using. Most stoves or ranges have a shelf of figured steel. I put mine, handle down, through one of these holes and it is always dry and sweet. I would think a metal holder would nick dishes, or in the hands of a careless person break them. This is the way I wash pots, pans and kettles. After my table dishes are washed, then come the pans. As I have no reservoir, I always keep a large kettle of hot water on the stove. As I wash each pan or kettle I dip it into this scalding water and turn upside down in the oven to dry. This is an easy and sanitary way.

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In Kettledom (Continued from page 28)

substitute in the following: Set a little sponge, say one cupful warm water, a teaspoonful sugar and one-half teaspoonful of salt, with one-quarter yeast cake or, better, a little hop yeast. Mix this about the same as bread sponge—only use one-half corn meal. Place in a warm corner and let sour. Then more water can be added and more meal and flour from time to time. When needed it should be about the consistency of thick cream and can be used just like sour milk by adding the soda.

I have used baking powder cans for bread. They will do, but there is a round covered pan about fourteen inches long and makes a loaf about five inches in diameter. Judgment must be used not

(Continued on Page 31)

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A New Literary Magazine for Liberals, edited by JOHN RUSSELL CORYELL, author of

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In Kettledom (Continued from page 30)  
to fill too full. The pan can be turned over—thus no upper crust is formed.

I have never seen the following method used, so can claim it as my own special 'short cut' to save time and butter: In making a plate of toast, have ready a dish of hot melted butter and dip each slice in quickly. This not only is a much faster way, but it also gives a peculiarly delicious taste obtainable in no other way.

I see no reason why an electric cord should be in the way any more than the tube to a gas iron, and I know that gives no trouble.

Why didn't you warm the sprinkling water? I have been wanting to say a word regarding washing machines, and first I would say, if anyone does not own one, get one by all means, for no one article in a house saves so much hard labor. They are now within the reach of everyone, for a good washer can be bought for \$4 or even less, and with proper care will last for years. To wash: cut up one-half bar good washing soap into one boiler full of soft water. If hard water, use double amount of soap, or break in other ways. Heat this to the boiling point. *This is essential!* If the machine is large, more water and more soap will be

(Continued on page 32)

## The Toxo-Absorbents

### THE GREATEST ADVANCE IN MEDICAL SCIENCE

An Eminent Chemist has, after years of research, solved the problem of a perfect Drugless Cure. A peculiar Amorphous Mineral has been discovered which, applied externally in the form of a Compress, has the remarkable power of drawing out and absorbing from the body the germs and poisons which cause disease, thus making a Radical Cure.

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It has never failed to make a prompt and radical cure of this disease. Hundreds have been cured.

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"OLD THINGS HAVE PASSED AWAY, AND BEHOLD ALL THINGS HAVE BECOME NEW."



Henry Wood is widely known to readers of **NEW THOUGHT** as one of the very ablest teachers whom the new philosophy has produced. As a scientist he deals with scientific facts, and he has built up a firm foundation for the great truths of Mental Healing.

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Brief readings with suggestions from handwriting by the Science of "Grapho-Psychology," for 25c. Two questions answered 25c. Reading and two questions 50c. LORENZO NOBLE, 235 W. 108th Street, NEW YORK CITY, N. Y.

In Kettledom (Continued from page 81) required. Have water enough to three-quarters fill the machine. Have your clothes assorted, putting in the least soiled articles first—but don't overload your machine. Put in only enough to turn crank easily. If it turns hard, there are too many articles. Give it a few turns and then you can refill your boiler for boiling the clothes or do any other duty. Don't heat it at too steadily. If properly managed, much of the morning's work can be done while the machine is washing, for the steaming is almost as essential as the rubbing. A glance will tell you when the clothes are clean. Fifteen minutes should do for the first. Have wringer on tub and wring up, and at once put in more and close down cover. Give a few turns as before and you can put your washed clothes in boiler, etc. More hot water and possibly soap will have to be added if the wash is large. Plenty of soap and hot water is the secret of washing with a machine, and I'll then guarantee white clothes if well rinsed after boiling. Always put some warm water with your 'boiling' water, otherwise rheumatism of hands or arms may result. Use a rather sharp stick to lift clothes from machine to wringer, as the water will be too hot for the hands. By

(Continued on page 23)

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whether you will prosper or not in your undertakings? Whether you will marry or not? Have sickness or health? Travel or stay at home? Win or lose at speculation? Business to follow, etc. **YOUR PLANS WILL TELL YOU**. Clear answers to all questions of vital interest to everyone. Will send you hundreds of addresses of people who have been users of my book for years, and you can write to them and verify my statements. Close your opportunities, and you will gain your position. Pope, the great poet, writes, "Whoever disseminates true Astrology is a public benefactor." Shakespeare says, "The stars above us govern our condition." Send for circular and fee for a total reading. L. THOMSON, Dept. 29, KANSAS CITY, MO.

# FOOD SCIENCE CURED HIM

Half-starved, Rheumatic and Anemic,  
He Gained 17 Pounds and Health  
Through My FOOD TREATMENT.

MR. EUGENE CHRISTIAN:

New York, Jan. 28, 1908.

DEAR SIR.—It is now just two months since I started the use of uncooked foods under your direction, and HAVING PUT IT TO THE SEVEREST TEST, I take pleasure in saying that it has proved ENTIRELY SATISFACTORY. I am a hard-working man, being employed out of doors and exposed to all kinds of weather, and since adopting the natural diet I have noticed a wonderful increase in my STRENGTH AND ENDURANCE.

When I commenced your treatment I was suffering from intestinal gas, mal-assimilation and rheumatism. My weight has increased from 124 lbs. to 151 lbs., and THE DISTRESSING SYMPTOMS HAVE DISAPPEARED AND I FEEL LIKE A NEW MAN.

You can use this letter in any way you see fit, and refer any inquiries to me—for I CAN HIGHLY RECOMMEND YOUR TREATMENT. I have given it a fair trial and find it is all you claim for it. Wishing you continued success in your work, I remain,

Yours very truly,  
Roscoe H. Arnold, 228 W. 124th St.

The only logical treatment for digestive diseases is FOOD, scientifically selected and combined to meet the requirements of the individual and his special ailment—and 90% of all diseases are due to errors in eating.

My Two Books FREE: "How Foods Cure," and "The Crime of Medical Legislation."

If You Have a Curable Disease Scientific Feeding Will Cure It.

CONSULTATION FREE.—At My Office or by Mail. You are cordially invited to call any weekday between 1 p. m. and 4 p. m. No charge will be made for my expert opinion as to your case. If you cannot call, write. Tell me all about your case, condition and symptoms on my FREE SYMPTOM BLANK sent on request. I will reply fully and promptly, giving my opinion without charge. If I believe your case incurable, I will be honest and tell you so, and what relief can be obtained. If I believe your case is curable, I will prove it by endorsements from similar cases. All this costs you nothing. Call or write at once. GIVE NATURE A CHANCE.

EUGENE CHRISTIAN, Food Scientist, Room 86, 7 E. 41st Street, NEW YORK

## HAIR GROWS!

when our Vacuum Cap is used a few minutes daily, soon on to days FREE trial at our expense. No drugs or electricity, stops falling hair, cures dandruff. A postal brings literature free.

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In Kettledom (Continued from Page 32) the time all white clothes are washed, the water will be the proper temperature for the colored clothes. However, delicate colors, or those liable to wash out, should not be put into the machine, but carefully washed by hand in tepid water and quickly hung to dry in shade and wind. Blankets should be washed separately, but the same way, only use warm soapy water for rinsing. Rag carpets in strips, quilts, etc., can all be washed nicely in a machine by always having plenty of water.

In conclusion: Keep machine cover down as much as possible, rinse after emptying and place a small stick or other article to keep cover lifted a trifle when not in use. Otherwise it may mould.

How can I mend leaky enameled articles with solder? What is the botanical name and where can roots be obtained of the old-fashioned "Bleeding Heart" you have on last cover? I have searched catalogues in vain, and so love flowers, especially those old ones.

X."

When I got to the part of your letter where you said, "Why didn't you warn the sprinkling water?" I sat down and shouted. Why, you must be "The Lady from Philadelphia"—and I, (Continued on Page 24)



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**HEADACHE** or pain in the head, especially in the back part and base of Brain, Nerves and Blood Vessels; sensations that feel like the pulling or stretching of.

**QUEENS** in the NECK, trouble with the EYES connected with pain or aching in back part of head or neck or upper part of shoulders; aches or pains in the eyes or back of neck, spasms or spasms before the eyes or blisters raised, a frequent desire to SNEEZE or YAWN or take a deep, full breath, and in some cases an inability to do so.

**PALPITATION** and irregularity of heart; pain, oppression, difficulty in breathing, or very peculiar and disagreeable feelings in the region of the

**HEART, LUNGS** etc., etc., of other parts of the body that doctors often call "Nervous, Inflammation, Indigestion, Heart trouble and various other names, but fail

to give names and causes in region of the

**KIDNEYS**, back-ache, sensations of oppression or constriction, or a

**PAIN ALONG THE BACK**, or part way around;

**PARTIAL PARALYSIS** of arms, shoulders, hands, lower limbs or face, sometimes partial, or a

**STRONG FEELING** of sensations of coldness, heatiness, or a

**FEELING OF TIGHTNESS** or tension or as if the parts were

**SOFT, TENDER or BURNING** pains along the spine or

in the back or neck, pains in the head, arms, back,

lower limbs or the surrounding tissues of muscles.

**NEURALGIA** or **SOLITARY IRRITATION**, (epileptics often call these sensations an ordinary headache or neuralgia, but such treatment will not cure them).

**CHILLS OF AND SHIVERING BACK**.

**CHERRING** sensations, aches and sensations, pain

BETWEEN SHOULDERS.

**CHERRING** and **SHIVERING** PAINS.

If you have the above named symptoms or any of them, you probably have SPINAL-IRRITATION. A very serious disorder that but few physicians can cure. But it is very easily cured by proper treatment. Our elegantly illustrated booklet explains how. It also describes the disease and explains what causes it. Price, 10 cents.

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If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina." It is applied directly over the eye and its potent action stimulates and maintains the circulation of the blood there-

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# HOW I TOOK MY WRINKLES OUT

After Massage, Cream and Beauty Doc-  
tors Had Failed.

BY HARRIET META.

Trouble, worry and ill-health brought me deep lines and wrinkles. I realized that they not only greatly marred my appearance and made me look much older, but that they would greatly interfere with my status, because a woman's status, either socially or financially, depends very largely on her appearance. The lonely woman with deep lines and furrows in her face must fight an unequal battle with her younger and better-looking sister.

I therefore bought various brands of cold cream and skin foods, and massaged my face with most constant regularity, hoping to regain my former appearance. But the wrinkles simply would not go. On the contrary, they seemed to get deeper. Then I went to a beauty specialist, who told me she could easily rid me of my wrinkles. I paid the money and took the treatment. Sometimes I thought they got less, but after spending all the money I could afford for such treatment, I found I still had my wrinkles. So I gave up in despair and concluded I must carry them to my grave. One day a friend of mine who was versed in chemistry made a suggestion, and this gave me a new idea. I immediately went to work making experiments and studying everything I could get hold of on the subject. After several long months of almost continuous trials and disengagements, I finally discovered a process which produced most astonishing results in my wrinkles in a single night. I was delighted beyond expression. I tried my treatment again, and, lo! and behold, my wrinkles were practically gone. A third treatment—three nights in all—and I had no wrinkles, and my face was as smooth as ever. I next offered my treatment to some of my immediate friends, who tried it with surprising results, and I have now decided to give it to the public. I will send further particulars to any one who is interested absolutely free of charge. I use no cream, liquid, massage, face steaming or so-called skin foods; there is nothing to inject and nothing to rub the skin. It is an entirely new discovery of my own, and so simple that you can use it without the knowledge of your most intimate friends. You apply the treatment at night and go to bed. In the morning, lo! the wonderful transformation. People often write to me: "It sounds too good to be true." Well, the test will tell. If interested in my discovery, please address HARRIET META, Suite 102, Syracuse, N. Y., and I will send full particulars.

In Kettledom" (Continued from Page 34)  
"butter 'n eggs," and mignonette, and all the other grandmother's garden blooms.

I myself do not know how to mend enameled ware, but we may confidently trust to the superior experience of the other readers of *New Thought* and look for full information in an early issue of the magazine.

"Dear Miss Wells:

I do not know that I have much but sympathy to offer L. A. M. in 'Kettledom,' January number. But I do know how to sympathize with her. How I have regretted my slowness of nature. I have had some experience with work on the farm, and when there would be such piles of work to be done how I would envy those I knew that could get through with more work than I and in less time, always never satisfied unless I did it well. Your advice is splendid and I have no doubt you would manage the problem all right, but yet there are many unlooked-for things come up to take up one's time and throw you out of gear, as it were.

I know this—if one has much of a garden in the summer, with chickens, too, to care for, and their own house to keep, that is almost more than one pair of hands needs to keep them busy, let alone the work of a barn. I had milk also from one cow to care for. That is quite an addition to one's work. Yet I know of others that would do more than that and seem to do it very easily. Yet I always would steal or take a little time to read my *NEW THOUGHT*, for it was always so

cheering and seems to put *new life* into me. It certainly has been an inspiration to me ever since I got the first copy of it, along with *The Heart of New Thought*, and I want to say I still get in a good word for it whenever there seems to be a chance. I feel that I have got the faith to never give up, and have learned to have this from *NEW THOUGHT*.

MRS. J. B."

Indeed I fully appreciate the "unlooked for things," and what havoc they can play with the best laid plans. I think L. A. M. has *far too much to do under any kind of planning*, and I am hoping she may adopt the suggestion of C. E. B., and an orphan boy at one and the same time.

## New Thought Summer School

**HENRY HARRISON BROWN**, the well-known teacher and author, receives, all the year round, guests, students, convalescents and patients at his **MOUNTAIN HOME**, among the Redwoods of the Santa Cruz Mountains, California. He also gives *Absent Treatment*, with letters of instruction. If you need treatment for Mental or Physical, Social or Domestic conditions, for Business Success or the *cure of any habit*, write him for terms.

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